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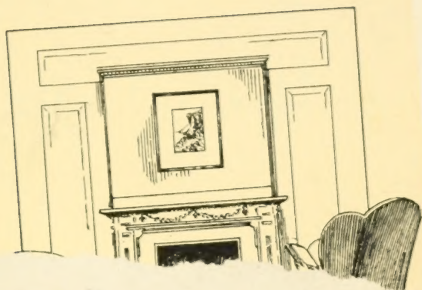
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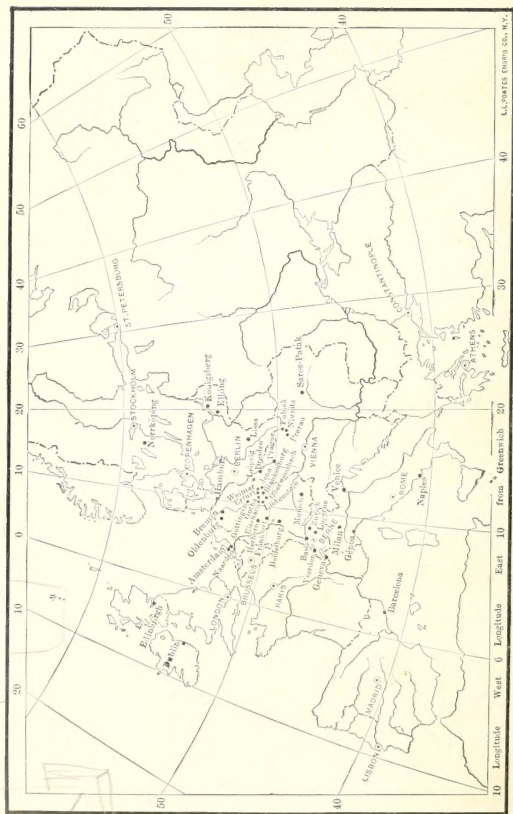
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MAP OF EUROPE ILLUSTRATING THE HISTORY OF MODERN EDUCATION

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STUDIES
IN THE
History of Modern Education

BY
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PREFACE

It is only in recent years that the history of education has been included in the teacher's professional training. Thirty years ago the materials for this study were meager and unrelated, the few books that were available being little more than compilations of meaningless facts. But with the recognition of the value of this study as a factor in professional training and in culture, attention has been directed to the discovery of new material and the preparation of a suitable text to meet the needs. The attempts to encompass within the range of a single volume the whole scope of the subject have, thus far, been failures. But many valuable contributions have been made in special fields, a large number of authors having been content to take one subject each and to treat it exhaustively.

It is therefore necessary for the teacher of the history of education to draw upon many sources for material, and then so to relate and present this material to the student that it will accomplish its purpose. This book aims to do away with this necessity, and is the result of several years' experience as a teacher of the history of education in a normal school. Its inception was prompted by the desire to direct students in their reading and thought while they were getting at facts. The aim has been to make the study intensive rather than extensive. The plan has been (1) to present to the reader certain fundamental facts together with the suggestion of a discussion; (2) to place before the student questions calculated to incite thought and to encourage research; and (3) to direct this research by suggesting added material to be used much or little as the circumstances will allow. This makes the book adaptable for use in colleges and normal schools with either large or small libraries, or in county normals or reading circles where no libraries are available.

In the preparation of these studies it has been the constant endeavor to provide the means whereby the student can discover the relation which education bears to civilization, and can see how educational doctrines have evolved and how they have influenced present day theory and practice. The problem, therefore, has been not what to put into the book, but what to leave out. A secondary purpose has been to put into the hands of those preparing to teach what may be termed an historical pedagogy, not by placing before them the educational theories of one man, but, through the consideration of educational doctrines in their historical settings, to lead students to think out their own methods and thus gain a sure basis for their philosophy and science of education. A study of the facts and a discussion of the subject matter will provide an excellent course in pedagogical training without the use of any outside reading.

Beside the maps and chronological outlines which have been provided, a suggestive book list is offered. This will be found helpful in building up or in making additions to a library. (A) consists of twelve books, these being the only ones necessary for carrying on the reference work of these studies. These books should be secured first, after which additions may be made from (B)—the general histories of education and the original sources, or from (C)—the magazines and reports.

To those of his former students into whose hands this book may chance to come, the author extends a greeting and an acknowledgment of the invaluable service which they have rendered in its preparation. He is especially grateful for the help and coöperation of his associate, Prof. Horace Z. Wilber, and wishes to express his obligation to his friends and colleagues for their criticisms and suggestions.

C. O. HOYT.

YPSILANTI, MICHIGAN,
August, 1908.

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INTRODUCTION

EDUCATION is an abstract term, representing a process in which the object to be matured is a concrete being. This being is man, an organism living in an environment. This organism adjusts itself to its environment, first unconsciously and then consciously; and this process of adjustment may, in the broad sense of the term, be called education. Though physical and unconscious in its first stages, this process, as evolution advances and the organism becomes more highly differentiated, becomes mental and conscious. Since the organism is self-active, it reacts upon and transforms its environment when stimulated by it. In this way man becomes creative and progressive. This is as true of a race as of an individual. "The mind of the race is the mind of the individual writ large."

A nation forms ideals which are expressed in institutions. Institutions become realized ideals when the people become conscious of their necessity, and see in them a means for the satisfaction of desire. Events are not the result of chance nor of some unseen or unknown force, but they are builded upon and grow out of the past. Every nation inherits the ideals of its predecessors together with some elements of institutional life; and with this endowment, under new conditions in a new environment, it will evolve a new ideal by forming new associations and organizations. This will, in turn, be transmitted to posterity, and succeeding generations will repeat the process. A dominant life ideal may enter into the social consciousness with such intensity that freedom and independence find expression in the peculiar character

of the organized state, or that a religion expressed by a particular creed will be realized in the established church. In order, however, to perpetuate this ideal and transmit it to succeeding generations, a system of education expressed in a school is necessary.

Civilized man maintains certain relations to his institutions, these relations having been established through ages of evolution. These institutions—the home, the school, the vocation, the state, and the church—have developed man, and by and through them he has raised himself from a condition of savagery to one of civilization. In the beginning, man found himself subject to and controlled by the forces of nature; but as he came to understand natural phenomena and grew to fear them less, he learned to control energy and to apply it to the satisfaction of his own desires. This led logically to the formation of institutions, which in due course of time enslaved him. The last stage in his development was reached when, by the use of reason, he learned to use the institution for his own development and for the expression of his ideals. At last he found himself free under law.

The character and extent of the institutions of a race at any time in its history are related to the progress that has been made; in a large way this is dependent upon the conditions of environment—the geographical situation and the proximity to other people. These conditions produce men who in turn react upon society and assure a leadership in the processes of social evolution. Man comes to understand the relation of education to all civilization when he generalizes his individual nature and socializes his impulses. This is accomplished when he produces consciously what a race has produced.

The world views, then, held by the philosophers and educators, are not alone doctrines or systems of thought, they are vital forces. One system of educational thought is forced to give way to another, not because the latter chances

to be favored by a particular group of people, but because it possesses an energy that is irresistible. Educational systems do not happen, they come in obedience to law; just as a system of philosophy may find its correlate in a practical educational system several years later.

To understand how the different expressions of man's self-activity stand related to him and to each other at different times and in different places it is necessary to form a clear notion of certain fundamental terms. These concepts are religion, ethics, science, literature, art, education, philosophy, and history.

Being a socially evolved creature, man no sooner finds himself in contact with nature and holding intercourse with mankind than he begins to build his individual world. He feels and thinks; he forms ideals which he transforms into realities; he fears and imitates; he remembers, imagines, and reasons. Fearing the forces of nature which he does not understand, he establishes his relationship to his God or gods when he worships these unseen forces. In the course of time the objective symbol becomes a source of subjective power which regulates and rules his daily life and conduct; this is his religion. In his daily association with his fellow men certain situations lead to the perception of obligations and duties that must be observed by each man if he is to live in society with other men,—and he writes his code of ethics. In time he comes to describe and explain the phenomena of nature and of consciousness, and by classifying and arranging this knowledge he forms a science. He consciously evolves a life ideal which he feels keenly and strives to realize; the expression of this feeling in a beautiful form gives him his literature and his art. The conscious endeavor to transmit this ideal to his successors through the young, and to cause them to realize it more fully in their lives through enlarged institutions is education. Bringing all these things to bear upon life and its meaning is philosophy; and the

record and interpretation of all these facts constitute history. Religion and ethics stand preëminent in man's relations to God and man. Science, literature, art, philosophy, and history show how man relates himself to nature for the good of mankind. All together constitute the threefold environment of man.

Explain, "The mind of the race is the mind of the individual writ large." (HORNE, p. 145.) What were the savage desires? How is the barbarian distinguished from the savage? Explain the meaning of the "deseccration of fire." What are the steps in the development of an educational ideal?

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A history of education will have for its purpose the examination of national ideals and character, indicating how they were formed and realized, and endeavoring to give an understanding of the agencies that have been employed to perpetuate them. A history of education is not a history of civilization, though it is closely related to it. It is not a history of the school nor an account of school systems; neither is it merely an account of the lives and the doctrines of great educators. Rather it must find for itself a double setting. On the one hand, it is the work of the student of educational history to examine the development and influence of great institutions and ideals; and, on the other hand, it is his work to discover the nature, character, and growth of great thought as it has been developed and formulated by

master minds and has been applied by man to the regulation of his life conduct. The history of education, therefore, is the record of the agencies that have been employed by men and nations in transmitting their ideals and institutions to their youth, thus making them efficient as members of the social group. The materials of such history are, in a general way, the materials of all history, but, more especially, the writings of philosophers and educators, legislative enactments, and the products of school organization and administration.

An understanding of the various ways in which this material has been employed by a race to advance itself and others may properly come within the province of a study of the history of education. This will, of necessity, include a study of the work of the educator in schools and his connection with school systems, the methods of instruction employed, and the curriculum pursued. It must not be forgotten, however, that a knowledge of these out of their relations possesses little or no value in itself; it is only as these matters contribute to the solution of the larger problem that they have worth. A study of the following topics will be a means for coming into possession of the materials mentioned above: (1) the geographical conditions, (2) the political organizations, (3) the social life, (4) the religious and moral conceptions, (5) the relation of state and church, (6) the conception of education—of educational ideals, and (7) the institutions for education. The inductive method will perhaps be found the best that can be employed. This method will necessitate, so far as may be, a constant reference to original sources; while the writings of educators and standard authors who have spoken with authority may be studied as secondary sources. In this way, ideals, tendencies, and principles will be disclosed which later may be interpreted and applied with profit.

The process of analysis or of synthesis, or a judicious blending of the two may be used to advantage. The student

may study the ideal, tendency, or system, genetically, and in this way come to an understanding of it; or he may proceed by an analytic study to its various sources, and then, by retracing his steps, build up the ideal synthetically, thus making one method a check upon the other. Finally, the conclusions may be corrected and amended by reference to the conclusions of others. The ready-made judgments of the critic are of little value until, by his own reasoning, one has reached a conclusion for himself.

Much responsibility will, of course, rest upon the teacher. He must teach, direct in reading and study, lead in the search for truth, and finally, if need be, assist in interpretation. The student may be given an enlarged view and added inspiration to effort by frequent and timely lectures. If he is directed to proper sources, his efforts will be richly rewarded by the discovery of facts which in the classroom discussion will lead him to a recognition and an appreciation of new truths.

The student of educational history may hope to gain, in addition to a greater knowledge of facts, a power of interpretation that will serve him in other fields. By catching the spirit of a great scholar or educator, and comprehending the meaning of a racial ideal, he cannot fail to become more efficient in the work of teaching children.

QUESTIONS FOR RESEARCH AND DISCUSSION

What is the meaning of evolution, nature, and self-activity? Distinguish between education and culture. (See BUTLER's *Meaning of Education*.) Discuss, "While philosophers are wrangling over the government of the world, hunger and love are doing their work."—Schiller. How is the development of language related to the rise of intelligence? What part does imitation play in education? How did the use of fire by a people affect their social life? What is a fetich? Name the institutions of civilization, and give the fundamental idea of each. What is an ideal? How does a race form one? Compare Caliban and Ariel in Shakespeare's *The Tempest*. Define civilization. Discuss, "Feeling is the primitive datum. The question, therefore, is not how feeling arises, but how it is modified and gives birth to sensations."—Rosmini.

What is the relation of thought and experience? Distinguish between savage, barbarian, semicivilized, and civilized states. What is the difference between man and brute? Bismarck said after the battle of Königgrätz, "The schoolmaster has conquered." Explain.

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ABBREVIATIONS

American Sch. Rev.....	American School Review
Barnard's Jour.....	Barnard's Journal
Con. Rev.....	Contemporary Review
Edinburgh Rev.....	Edinburgh Review
Educ.....	Education
Educ. Rev.....	Educational Review
Ency. Brit.....	Encyclopedia Britannica
Harper's Mo.....	Harper's Monthly
New Eng. Jour. of Educ...	New England Journal of Education
No. Am. Rev.....	North American Review
Philos. Rev.....	Philosophical Review
Pop. Sci. Mo.....	Popular Science Monthly
Proc. N. E. A.....	Proceedings of the National Education Association
Rep. U. S. Com. of Educ ..	Reports of the United States Commissioner of Education
School Rev.....	School Review
U. S. Bureau of Educ. Circ. of Inf.....	United States Bureau of Education, Circu- lars of Information

The letters x, y, z are used before certain names in the Bibliographies as an aid in identifying references cited in the text.



Loe here an Exile who to serue his God.
 Hath sharply tasted of proud Pastors Rod.
 Whose learning, Piety, & true worth, being knowne
 To all the world, makes all the world his owne
 F. Q.

From Hartlib's *Reformation of Schools*, published in 1642

STUDIES IN THE HISTORY OF MODERN EDUCATION

CHAPTER I

COMENIUS AND REALISM IN EDUCATION

THERE is no fixed line of demarkation between the Middle Ages and modern times. In the early centuries of the Christian era certain potent forces were at work whose effects are to be seen in every phase of human life and in the varied and complex institutions of civilization.

At the middle point between the sixteenth and the seventeenth centuries men began to record their experiences in striking form. These share in the characteristics of both mediæval and modern times. This period seems to be distinctively one of transition and was well suited to produce original thinkers.

The awakening began in Italy with the advent of Greek scholars from Constantinople, and the translation of Aristotle's writings into the vernacular, in 1453. This new spiritual birth showed an æsthetic, a scientific, and a humanistic tendency. The preeminent manifestation of an emancipation from dogma and traditional creed appeared in Germany. The two movements, the Renaissance and the Reformation, each showed the tendency toward the development of the individual as such, in opposition to and independent of authority.

Before this time man had accepted everything blindly, and had not questioned the authority of God as it had been taught by the church. He gave the Scriptures a literal interpretation and explained all the phenomena of nature by them. But with the cultivation of the head as well as of the heart—with the development of the reason along with the cultivation of the feeling—doubts arose. These were followed by investigation, and for the first time man recognized the importance and value of his own experience. The recording of experience caused authority to yield to truth and human sympathy, and produced the mystic and the skeptic. Modern science and philosophy thus had their beginnings.

In the universities a bitter war was waged between theology—the dogmatic assertion of belief—on the one hand, and science—the free investigation of nature—on the other. This all tended to the development of individualism which expressed itself with increasing vigor in every phase of human life—in religion, in politics, in society, and finally in education.

The philosophers gleaned great principles from the rubbish of the disputation, and set new and vital forces at work; in this way the church gradually lost its authority, not, however, without a fierce and prolonged struggle. It required bloody revolutions to deny the divine right of kings and to fix the seat of authority in the people. Men finally turned from the teachings of Aristotle, and, by learning to read the great book of nature, gave birth to modern science and evolved a new method of investigation.

After all this had been accomplished these forces exerted themselves in education, working down from the higher to the lower institutions. As a result, master minds were

evolved. These minds became conscious of a great world view; they felt the impelling force of a great ideal, in the realization of which they produced works that will live forever. In this galaxy of names are those of the artist and poet, the statesman, the theologian, the scientist, the philosopher, and the educator.

At the beginning of the seventeenth century two men stood out prominently as representatives of the growing thought of the age, and as exponents of the new ideal: Descartes, the founder of modern philosophy, and Comenius, the founder of modern education.

What was the origin of mysticism? Why was science opposed by theology? Define the Reformation, the Renaissance. Define humanism, sense-realism. Name some educators of each class. Consult the chart of philosophers and educators and note the men who lived at this time. Give a brief characterization of the age in which Comenius lived.—ADAMSON, Chap. II; KEATINGE, 104; MONROE, PAUL; MONROE, W. S., Chap. I.

In our present study we are concerned with a consideration of the labors of Comenius, but it is impossible either to form a correct estimate of the results of his work or to appreciate his influence as an educator without considering him in his proper setting as a contemporary of Descartes, and as a link in the chain of cause and effect in the intellectual development of the age.

The specific labors of the early part of the seventeenth century were a search after the solution of the great problems of science and knowledge. In attempting to break away from institutional life, man developed his individuality by directing his attention to the open book of nature. This produced the materials of science and developed a new method. Man gained still greater independence when he

began to inquire into the sources of his knowledge; and this led to two aspects of the problem, each of which was more or less intimately related to science and its advancement.

The two theories of knowledge found their expression in two parties, the first holding that the only true knowledge of things is brought about through sense perception, and that experience is the only means of verifying it. The other and opposing party contended that it is only through the understanding, or by clear and distinct thought, that the true knowledge of things is gained. The first theory was called *empiricism*, and was represented by Bacon, Hobbes, and Locke; the second was called *rationalism*, and was represented by Bruno, Descartes and Spinoza. Bacon founded the first party, Descartes the second, and Comenius as an educator shared in the views of both.

The discussion of these two problems was notable for its universality. Every country furnished its representative in the conflict; but, as Falckenberg has shown, each nation because of its peculiar temperament stood more or less fully committed to one party or the other. He says, "The Frenchman tends chiefly to acuteness, the Englishman to clearness and simplicity, and the German to profundity of thought. France is the land of the mathematical, England of the practical, and Germany of the speculative thinkers; the first is the home of the skeptics and also of the enthusiasts, the second of the realists, and the third of the idealists." England is, therefore, the home of empiricism based upon the method of observation and induction; the Continent the home of rationalism with its method of deduction.

The methods proposed for the solution of this philosophical question had a direct bearing upon the solution of educational problems. Unconsciously, perhaps, Comenius was

affected by it and without doubt he received an impetus to thought from the same sources as did Descartes. A few men influenced him in a direct way.

Vives (1492-1540) in Spain broke away from the limitations of Aristotle and took his stand for independent experiment and the observation and careful study of nature. Applying this to education, he contended for the classification and organization of schools, universal education and trained teachers, the teaching of science, and the correlation of studies.

Bacon (1561-1626) in England held that the mind must understand the instruments of knowledge and must depend upon experience, deriving its materials from perception. It must rise steadily and gradually from particulars to universal truths. The pupil must be introduced to nature first hand, and the materials of perception must be organized into coördinated knowledge.

Ratke (1571-1635) in Germany made a closer application of the new philosophy to education and was more nearly a contemporary of Comenius. His main principles have been summarized as follows: but one thing should be presented at a time, following the order of nature and using the mother tongue. Everything must be learned through experience, the thing itself being first studied and then explained according to a definite method. Nothing is to be taken on authority.

Bath (1564-1614) published a *Janua* which was an attempt at arranging in twelve hundred sentences all the common Latin words. These were accompanied by a word-for-word vernacular translation.

These are some of the men who worked upon the educational problems before the time of Comenius. That he was

influenced by them and that he clearly understood all that had gone before him, there can be no doubt. And yet he did more than they,—he organized and adapted, and by making his point of attack peculiar in itself he placed himself a century in advance of his time. He held to the church as an institution, believing that it and the school were the true agents of education to be employed to prepare man for eternity. But he would have the individual develop in nature according to her laws. This universalized education and made the individual free under the law of the institution.

How would a study of nature tend to develop individuality? Show a relation between a theory of knowledge and the advancement of science. What is the significance of the universality of the discussion of the problem of knowledge? Why are nations different in their temperaments? What is meant by “breaking away from the limitations of Aristotle”? Explain the meaning of “rising from particulars to universal truths.” Show the difference between induction and deduction.—FALCKENBERG, 80; MONROE, PAUL, Chap. II; BUTLER; ADAMSON, Chaps. I–III.

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NOTE: The best reference is Keatinge. (Use the introduction for the biographical study.) Second to this is the book by Will S. Monroe. The article by Butler gives an excellent idea of Comenius's relations to other men of his time. Consult any general history of education for his biography. Study his educational doctrine as set forth by Davidson, Laurie, Keatinge, or Monroe.

Chronological Table

I. EARLY LIFE AND EDUCATION (1592-1628).

- 1592 Born, March 28th.
- 1604 Entered the elementary school at Strasnitz.
- 1608 Entered the gymnasium at Prerau.
- 1611 Matriculated at Herborn College.
- 1613 Matriculated at the University of Heidelberg.
- 1614 A teacher at Prerau.
- 1616 Ordained as a minister.
- 1618 Pastor and superintendent of schools at Fulneck.
- 1627 Banished from his native country.

II. LITERARY ACTIVITY AND PRACTICAL WORK AT LISSA (1628-1641).

- 1628 Assumed charge of the gymnasium at Lissa.
- 1631 *Gate of Languages Unlocked (Janua)*.
- 1632 *The Great Didactic*, in the Czech language.
- Consecrated as a bishop.
- 1633 *The School of Infancy*.

III. RESIDENCE IN ENGLAND (1641-1642).

IV. CONNECTION WITH SWEDEN (1642-1650).

- 1642 Went from England to Sweden. Settled at Elbing, Prussia.
- 1643 *Pansophia* published in England.
- 1647 *Vestibule of the Latin Language*.
- 1648 Returned to Lissa. Senior bishop of Moravian church.
- New Method of Language Study*.

V. THE SCHOOL AT SAROS PATAK (1650-1654).

- 1650 Assumed charge of the school at Saros Patak, Hungary.
- Plan of a Pansophic School*.

VI. THE CLOSING YEARS (1654-1670).

- 1654 Returned to Lissa.
- 1656 *School Dramas*.
- Lissa burned. Flight to Silesia.
- Settled in Amsterdam.
- 1657 *Orbis Pictus*.
- Great Didactic*, in Latin.
- 1660 *History of the Bohemian Brethren*.
- 1670 Died at Amsterdam, Nov. 15th. Buried at Naarden, Nov. 22nd.

Biography

John Amos Comenius was born in Nivnitz, Moravia, March 28th, 1592. His father was a member of the Moravian Brotherhood, a religious sect founded upon the teachings of John Huss. Comenius was left an orphan at an early age, and, having been defrauded of his small inheritance, was obliged to live with an aunt who sent him for a short time to the elementary school at Strasnitz, where he came under the unwholesome influence of a schoolfellow named Nicholas Drabik. At the age of sixteen he was sent to the Latin school at Prerau, where he remained two years, spending his time principally in the study of Latin according to the methods then in vogue. At this time Latin was the universal language of the scholar, and no man was regarded as educated who did not possess a knowledge of it. But the methods of teaching were poor and ineffectual; and Comenius, much older than the other boys of his class, saw the defects and thus received the incentive that afterward led to his educational reforms.

Discuss the life and work of John Huss. What were the religious doctrines of the Moravians? Describe the school at Strasnitz. How was Comenius influenced by Drabik? What defects did Comenius see in the school at Prerau? How did these influence his future work? What advantages resulted from the universality of the Latin language? What was the effect upon the schools?—KEATINGE, 1-4, 55; MONROE, W. S., Chap. III; BARNARD; SCHWEINITZ; LAURIE, 17-20.

Comenius's friends had planned that he should become a minister in the Moravian church, and, accordingly, at the

age of seventeen he was matriculated at Herborn College, in Nassau, that he might prepare himself for this office. This college had been founded in 1584, and, among other things, afforded excellent opportunities for the study of the new education. It maintained a preparatory department, which was used as an experimental training school, and in which instruction was carried on in the vernacular. Here Comenius formed the acquaintance of Professor John Henry Alsted, by whom he was greatly influenced. Alsted was a man of considerable reputation both as a scholar and as a teacher. Besides other writings, he was the author of an *Encyclopedia of the Sciences*, which was published in 1730. It was through the instrumentality of this man that Comenius heard of Ratke's reforms in education and was permitted to read the *Essay on School Reform* and the *Report* of the professors of Jena and Giessen.

How far was Herborn from Comenius's home? Why did he not study at Prague University? What was the tendency of the age regarding knowledge? Why was Alsted's *Encyclopedia* remarkable? How did Comenius differ in his views from Alsted? How did Alsted influence him? Give a synopsis of Ratke's *Essay*. Outline Ratke's plan of education. Why did this appeal to Comenius?—QUICK, 103; KEATINGE; MONROE, W. S.; COMPAYRE.

After leaving Herborn, in 1613, Comenius spent a short time in Amsterdam and then matriculated at Heidelberg University. But little is known of his stay there further than that he purchased an original manuscript by Copernicus. Soon after he returned to his home in Bohemia, and being too young to enter the ministry, became a teacher in the elementary school at Prerau. Here he began his reforms in education by preparing an easy Latin book for beginners. He was ordained in 1616, but continued to teach

for two years, when he became the pastor of a flourishing church at Fulneck.

The Thirty Years' War opened in 1618, and three years later Fulneck was plundered and burned by the Spaniards. By this act Comenius lost his manuscripts and library and was driven from his native land, never to return. After five years of wandering as an exile he found a safe refuge at Lissa, in Poland.

Who was Copernicus? Can we anticipate Comenius's reforms? What was the nature of the book he prepared? Was its plan original with Comenius? What was the Thirty Years' War? Why did the Spaniards plunder Fulneck? Why was Comenius expelled from Bohemia? Why did he go to Lissa? Relate two important incidents during his years of wandering. Who was Karl von Zerotin? Who was Bodinus? How had certain prophets influenced Comenius? Who was his protector at Lissa?—KEATINGE; (x) BARNARD; QUICK; MONROE, W. S., Chap. IV.

Comenius remained at Lissa twelve years as master of the gymnasium, and wrought many important school reforms. During this time he maintained his relations to his church as a pastor of his people. This was the period of his greatest literary activity, and during this time three of his most important books appeared: *The Janua Linguarum Reserata*, in 1631; *The Great Didactic*, written in the Czech language, in 1632; and *The School of Infancy*, in 1633. During this time he was also in correspondence with many of the most distinguished men of Europe, and at one time was invited by the government of Sweden to come to that country to reform the schools. On account of his church relations he was obliged to decline this invitation.

What reforms did he inaugurate? Describe each of the books mentioned. Into what languages were they translated? Who were some of the men with whom he was in correspondence? Why did Sweden

wish him to reform her schools? Summarize his ideas of elementary school reform.—KEATINGE; QUICK; MONROE, W. S.; COMPAYRE.

While carrying on his elementary school reform, Comenius became interested in a pansophic plan of education; and, in order that the work might be carried to completion, felt the need of a patron. Mr. Samuel Hartlib had translated some of Comenius's writings into English, and, through his influence, in 1641 Comenius received an invitation to visit England. The invitation having been accepted, Comenius arrived in London in September and learned for the first time that he had been invited by order of Parliament. Here he remained until June, 1642. The English scholars examined his pansophic scheme and regarded it with favor, yet it was found impossible to carry out his plans.

What was the Pansophia? What constitutes its philosophic basis? Tell something of Samuel Hartlib. Why was he interested in Comenius? Which of Comenius's writings had he translated? By what philosophers was Comenius influenced? Why? Who were some of the English scholars of the day? Why were they favorably inclined to Comenius's views? Why were his plans not put into practice? Is it probable that he was known in America? Might he have been offered the presidency of Harvard College? What Englishmen may have influenced Comenius?—BLODGETT; (y) MONROE; KEATINGE; ADAMSON, Chap. VI; MONROE, W. S., 78; BARNARD; MONROE, PAUL, 472.

Through the influence of Lewis DeGeer, a rich merchant residing in Stockholm, the invitation to Comenius to come to Sweden was renewed and accepted. Here his educational plans were examined by Lord Oxenstiern and Dr. John Skyte. These men regarded his *Didactic* with favor, but could see little practical value in his pansophic scheme. This was not pleasing to Comenius. He accepted a commission, however, to prepare a set of suitable text-books for use in the schools, and upon their completion was to receive certain stipulated sums from DeGeer.

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Who was Lewis DeGeer? When were Comenius's plans examined? Tell something of the men who examined them. Describe the interview with Oxenstiern. Why was Comenius not satisfied with the decision of Oxenstiern? Why did he accept the commission offered him? Why did DeGeer pay him?—KEATINGE, 49.

While engaged in the preparation of these text-books Comenius resided in Elbing, Prussia. He was very tardy in the completion of the promised work, but in spite of his disappointed hopes, and the distracting influence which surrounded him, he finally prepared a work on language teaching, a lexicon, and a series of graded readers. About this time he was chosen senior bishop in the church, and because of the duties and obligations which his new office brought, he severed his connection with DeGeer, in 1648, and returned to Lissa.

Why did he reside at Elbing? Describe his work while living there. Why did he consume so much time in this work? What were his hopes? How did the Treaty of Westphalia affect the Moravians? What were some of his new duties as bishop?—KEATINGE, 53.

In 1650 he moved from Lissa to Saros Patak, in Transylvania, having been offered liberal inducements to reform the schools there. He remained at this place four years, and put into successful operation his carefully matured plans. Under the title *Plan of a Pansophic School* he published the sketch of a seven grade school, and succeeded in organizing three grades of the proposed plan. It was here that he published his celebrated *Orbis Pictus*.

By whom was he invited to come to Saros Patak? What inducements were offered him? Give an outline of his plan. Describe the *Orbis Pictus*. Why was this school an important one? How did Bacon influence Comenius?—ADAMSON, Chap. III; MONROE, W. S., 64; KEATINGE, 70.

Lawrence DeGeer now invited Comenius to spend his remaining years in Amsterdam. Without doubt, Holland

was then the most tolerant country in the world, and here Comenius found a fitting place to spend his last days. He occupied his time in ministering to his brethren, doing some private teaching, and publishing a complete edition of his educational writings.

Who was Lawrence DeGeer? Why was Holland tolerant? In what language were Comenius's writings published? What philosophers had found a refuge in Holland?

His grave at Naården was unknown until 1871, when it was accidentally identified. In 1892 the friends of education erected thereon a monument with the following inscription: "A grateful posterity, to the memory of John Amos Comenius, born at Nivnitz on the 28th of March, 1592; died at Amsterdam on the 15th of November, 1670; buried at Naården on the 22nd of November, 1670. He fought a good fight."

Locate Naarden. How was Comenius's grave identified? Describe his monument. Show why he was forgotten. Write a character sketch of Comenius. What events in his life exerted an influence on his educational doctrine? What and where is the Comenius Museum?—**BUTLER; HARK; MONROE, W. S., 76; KEATINGE, 89.**

Educational Doctrine

The first man to deal scientifically with the subject of education, and thus to bequeath to his followers the beginnings of a science of education, was John Amos Comenius. He was the first man who brought the methods of the philosopher to bear practically upon the subject of education. The attempt had been made to harmonize the schools with the prevailing ideals and growing tendencies; but it remained for Comenius to gather up all that had preceded him and to make it practical. He was able to do this because

he knew the past, understood the present, and anticipated the future. Devoted to his church and his religion, he aimed to inculcate the highest ideals of religious teaching. Alive to the needs of the children and understanding them as no one had before, he sought to make learning a pleasure. Fully appreciating the work of the teacher, he formulated a method the use of which made the school an institution which developed Christian character and trained good citizens. Finally, with true philosophic insight, he interpreted all that was valuable as knowledge and pointed out the way by which this could be taught to man, the better to fit him for eternity.

Comenius's educational doctrine may be best understood by a study of his books on education and method, and also of his text-books. Of the former, the *Great Didactic* is the most complete, while his most remarkable texts are the *Janua Linguarum Reserata*,—the Gate of Tongues Unlocked, and the *Orbis Pictus*,—the World of Sensible Things Pictured.

The *Great Didactic* is a systematic treatment of the whole subject of education, and is the most comprehensive of all his educational writings. It was written in the Czech language about 1632, translated into Latin in 1640, and published in Amsterdam in 1657. The original manuscript was discovered at Lissa in 1841, and published in 1849. Previous to its publication von Raumer had called attention to it in his *Geschichte der Pädagogik*. The first complete English translation was made by Mr. M. W. Keatinge, of Edinburgh, in 1896, although Professor Laurie, of London, had printed a summary of it in 1883.

The plan of the *Janua* was simple. Starting with several thousand of the most common Latin words referring to

familiar objects, the plan was to arrange them in sentences progressively from the simple to the complex. This plan presented not only a brief survey of knowledge, but also a vocabulary and a working knowledge of simple Latin. The *Orbis Pictus* was the *Janua* illustrated.

Was this idea original with Comenius? Explain the method of translating the work. When and where was it written? Trace the origin of the *Janua*. What were the sources of the *Great Didactic*? The *Orbis Pictus*? When and where was the *Orbis Pictus* written? Make a list of the subjects covered. What educational principle was adhered to in this book?—KEATINGE, 18, 77; BARDEEN; ADAMSON, Chap. IV; LAURIE; MONROE, W. S., 125.

The *Plan of a Pansophic School* treats of the organization of schools and particularly of the Saros Patak gymnasium. The school was divided into seven classes, and over the door of each classroom an inscription was placed. Two grades were to precede the gymnasium,—the infant school and the vernacular school.

Give the name of each grade and its motto. What subjects were taught? Give the program of work. What does this plan anticipate? Compare our graded school system with this.—BARDEEN; VOSTROVSKY; MAXWELL; KEATINGE, 72; MONROE, W. S., 64.

A reference to the analytical table of the *Great Didactic* discloses Comenius's whole scheme of educational doctrine. Deriving his aim from his philosophy of life, he next studied nature in order to discover a general method by which this aim could be reached. This led naturally to a general method under which the eight problems of education were considered, and this in turn was followed by methods in science, art, language, morals, religion, school discipline, and finally by a plan for the organization and grading of the schools.

SCHEMATIC ANALYSIS OF THE GREAT DIDACTIC

Aim of Education: Preparation for Eternity ('K. 184)

PRINCIPLES OF NATURE			METHOD		ORGANIZATION OF SCHOOLS
MAN			1. General	2. Special— the eight problems (K. XIX)	
1. The threefold life of (K. 178)	2. The three stages of preparation for eternity (K. 188)	Nature is our guide (K. 250)	1. General	2. Special— the eight problems (K. XIX)	Fourfold division based on age
A. Vegetative—body	A. To know one's self—erudition	A. Certainty—nine principles (K. XVI)	A. An observation of nature	A. Sciences (K. XX)	A. Infancy—mother school (K. XXVIII)
B. Animal—body and objects	B. To rule one's self—virtue	B. Facility—ten principles (K. XVII)	B. Imitation of nature by man	B. Arts (K. XXI)	B. Childhood—vernacular school (K. XXIX)
C. Spiritual—separate existence	C. To direct one's self to God—piety	C. Thoroughness—ten principles (K. XVIII)	C. Deviation from nature by the schools	C. Languages (K. XXII)	C. Boyhood—Latin school (K. XXX)
			D. Rectification in the schools to conform to nature	D. Morals (K. XXIII)	
			E. Religion to nature	E. Religion (K. XXIV)	
			F. School discipline	F. School discipline (K. XXVI)	
			D. Youth—university (K. XXXI)		

Education

¹Keatinge's *Great Didactic*

A study of Comenius's educational doctrine can be best carried on by a study of his own words. In giving them a meaning, the student should endeavor (1) to keep in mind the character of the times in which they were written, and (2) to try to discover how present day practice is related to them.

In formulating his aim of education Comenius said that as man is the highest, the most absolute, and the most excellent of things created, and that as the ultimate end of man is beyond this life, life is a preparation for eternity.

—KEATINGE, Chaps. I, II, III.

Compare this aim of education with the modern view. Can you ascribe a reason for Comenius's formulating this view? In what was Comenius chiefly interested—the church or the school?—MONROE, PAUL, 482.

“Our nature shows that this life is not sufficient for us. For here we live a threefold life,—the vegetative, the animal, and the intellectual or the spiritual. Of these, the action of the first is confined to the body; the second can extend itself to objects by operation of the senses; while the third is able to exist separately.”—KEATINGE, 779.

What is meant by a threefold life? Show how this is psychological. Point out the evidences of Platonic influence in the above. Where is heredity suggested?—DAVIDSON'S *Aristotle*, 138.

“There are three stages in the preparation for eternity: (1) to know one's self and all things; (2) to rule one's self; and (3) to direct one's self to God. Hence it follows that a man must be (1) acquainted with all things, (2) endowed with power over all things and over himself, and (3) willing to refer himself and all things to God, the source of all; that is, he must be possessed of erudition, morals, and religion.”—KEATINGE, 188.

Define knowledge, erudition, morals, and religion. Where is the tendency to empiricism shown? Give the meaning of "endowed with power". How is the above an advance over the education of the Reformation?—MONROE, PAUL, 483.

"The seeds of learning, virtue, and piety are naturally implanted within us, and as man has a natural craving for knowledge he can only be formed by education. Education must therefore be universal and common, and the time for it is youth."

Give Comenius's proof for each of these statements.—KEATINGE, Chaps. V, XIV. How did he think the schools could be reformed? What was his principle of order? Give the meaning of "a natural craving for knowledge". Show the rationalistic tendency in the above.—MONROE, W. S., Chap. VI.

"The exact order of instruction must be borrowed from nature and must be of such a kind that no obstacle can hinder it. Accordingly, there must be principles of certainty, facility, and thoroughness."

THE PRINCIPLES OF CERTAINTY:

1. Nature observes a suitable time.
2. Nature prepares the material before she begins to give it form.
3. Nature chooses a fit subject to act upon, or first submits one to a suitable treatment in order to make it fit.
4. Nature is not confused in her operations, but in her forward progress advances distinctly from one point to another.
5. In all the operations of nature, development is from within.
6. Nature, in her formative processes, begins with the universal and ends with the particular.

7. Nature makes no leaps, but proceeds step by step.
8. If nature commences anything, she does not leave off until the operation is completed.
9. Nature carefully avoids obstacles and things likely to cause hurt.

THE PRINCIPLES OF FACILITY:

1. Nature begins by a careful selection of materials.
2. Nature prepares her materials so that they actually strive to attain the form.
3. Nature develops everything from beginnings which, though insignificant in appearance, possess great potential strength.
4. Nature advances from what is easy to what is more difficult.
5. Nature does not overburden herself, but is content with a little.
6. Nature advances slowly.
7. Nature compels nothing to advance that is not driven forward by its own mature strength.
8. Nature assists its operations in every possible manner.
9. Nothing is produced by nature of which the practical application is not soon evident.
10. Nature is uniform in all her operations.

THE PRINCIPLES OF THOROUGHNESS:

1. Nature produces nothing that is useless.
2. When bodies are being formed nature omits nothing that is necessary for their production.
3. Nature does not operate on anything unless it possesses a foundation or roots.

4. Bodies developed by nature strike their roots deep.

5. Nature develops everything from its roots and from no other source.

6. When nature applies a thing to many uses she supplies it with many distinct subdivisions.

7. Nature never remains at rest, but advances continually; never begins anything fresh at the expense of work already in hand, but proceeds with what she has begun and brings it to completion.

8. Nature knits everything together in continuous combination.

9. In both quality and quantity nature preserves a due proportion between the roots and the branches.

10. Nature becomes fruitful and strong through constant movement.

Explain the meaning of the term "nature". By what method were the above principles deduced? Show how these principles anticipate (a) the doctrine of many-sided interest, (b) correlation, (c) graded schools, (d) other present day theories and practices.—KEATINGE, Chaps. XVI-XVIII; HANUS; BUTLER; MONROE, W. S., 90.

The following is a statement of Comenius's eight problems of method:

1. How can a single teacher instruct a number of boys at one time, no matter how great their number may be?

2. How is it possible for all the scholars to be taught from the same books?

3. How is it possible for all the scholars in a school to do the same thing at one time?

4. How is it possible to teach everything by one and the same method?

5. How can many things be explained in a few words?

6. How is it possible to do two or three things by a single operation?

7. How are the subjects of study to be progressively graded?

8. How may we bring about a removal and an avoidance of obstructions?

How were these problems solved? What that is modern do they anticipate? Describe the Lancasterian system.—MONROE, W. S., 95; *Barnard's Jour.*, X, 355-370; KEATINGE, 316.

"The youth who wishes to penetrate the mysteries of the sciences must carefully observe four rules: (1) he must keep the eye of the mind pure; (2) he must see that the object be brought near to it; (3) he must pay attention; and (4) he must proceed from one object to another in accordance with a suitable method."

Give the meaning of "keep the eye of the mind pure". Where is Bacon's influence shown? Wherein is the above psychological? In what way are the *Janua* and the *Orbis Pictus* related to the above?—KEATINGE, Chap. XX.

"In the acquisition of art three things are required: (1) a model which the pupil may examine and then try to imitate; (2) material on which the new form is to be impressed; and (3) instruments by the aid of which the work is accomplished. After these have been provided three things more are necessary before the art can be learned: (a) a proper use of materials, (b) skilled guidance, and (c) frequent practice."

What is meant by art? How was imitation made use of? How would originality be cultivated? Apply the above to drawing and manual training.—KEATINGE, Chap. XXI.

"Languages are learned not as forming in themselves a

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part of erudition or wisdom, but as being the means by which we may acquire knowledge and may impart it to others."—KEATINGE, 355.

What languages were regarded as necessary? How should a language be learned? What are the stages in the study of a language? Describe Comenius's text-books on language.—MONROE, W. S., Chap. VIII.

Comenius believed that all the virtues should be implanted in man. The cardinal virtues are prudence, temperance, fortitude, and justice.

What were Comenius's arguments for moral teaching? Outline the method by which he would have morals taught.—KEATINGE, Chap. XXIII.

Specific methods of instruction are outlined in the *Great Didactic* for the purpose of giving definite instruction in religion.

Why is this so? Give the reasons for the teaching of religion. What method did Comenius formulate? How does his religious teaching differ from his moral teaching? What is said about pagan books?—KEATINGE, Chap. XXIV, 383; MONROE, W. S., 101.

"Discipline is nothing but an unfailing method by which we make our scholars scholars in reality. It is advisable that the educator of youth know its object, its subject matter, and the various forms that it may assume."

What is the method of discipline? What forms of punishment should be employed? How is nature to be followed? Compare Comenius's methods with modern ones.—KEATINGE, Chap. XXVI.

"The fourfold division of schools should be based on age and acquirements. The whole period of education must be divided into four distinct grades,—infancy, childhood, boyhood, and youth—six years to each grade. A

mother school should exist in every house, a vernacular school in every hamlet and village, a gymnasium in every city, and a university in every kingdom or province."

Describe each school. What subjects were to be taught in each? What text-books were to be used? Compare the above with our graded school system. Why did Comenius fail to accomplish the reforms he proposed? Mention some of the educational ideals and movements of the present day that can be traced back to Comenius. What was the central thought in Comenius's theory of teaching? Explain its meaning. Name ten rules of teaching drawn from the works of Comenius. How has Comenius influenced modern educators?—MONROE, W. S., Chap. IX; BUTLER: HANUS; (x) LAURIE.

Summary

Comenius may be regarded as a man of striking personality and strength of character. Of deep religious conviction and belonging to a peculiar sect he was first of all devoted to his church. His educational doctrine grew out of this. He accepted the new scientific spirit and applied it in his method. He believed that education as a preparation for eternity must be accomplished through contact with nature in a natural way.

His educational doctrine was more or less influenced by the following facts: (1) he did not begin the study of Latin until he was old enough to perceive the defects in the methods of teaching, (2) he was intimately associated with John Alsted, (3) he listened to the prophecies of Kotter and others, (4) he read the *Didactic* of Bodinus, and (5) he had an opportunity to apply his doctrine at Saros Patak.

His educational doctrine is twofold: (1) an attempt to reform the teaching of Latin which led to the reform of elementary schools, and (2) the pansophic idea which led

to graded schools and the teaching of science. Comenius was well and favorably known by the scholars of his time, but he was neglected and forgotten for more than a century because of his advance beyond the times in which he lived.

He was the first educator to use the methods of the philosopher to solve educational problems. His originality consisted in his power of organization.

He anticipated much that is accepted in modern education. Not a few books on pedagogy written previous to 1850 show his direct influence.

Illustrated text-books had their beginning with the *Orbis Pictus* and the grading of schools had its inception at Saros Patak.

Comenius's permanent contribution to education may be summarized as follows: Knowledge must be acquired through the senses by a contact with things; impression must be followed by expression; the course of study must be broadened and enriched; education must be universal, the schools graded, and the teachers trained.

JOHN LOCKE

It will be seen from the foregoing that Comenius, in advocating and making practical the concrete in subject matter and method, had departed far from the hitherto existing ideas of education. Without realizing the full import of these new ideas, he bequeathed to the world a principle destined to modify the whole theory of method and to establish it upon a scientific basis—the principle of *realism*. It was not until later that Comenius's work in this respect was recognized and appreciated. Other ideas to which he gave expression exercised an earlier influence;

but the idea of realism put into a form to attract universal attention was destined to await the coming of a man who in race, character, and purpose was almost the antithesis of Comenius,—the French-Swiss Rousseau. Meanwhile, in yet another country and by the work of a man in an entirely different sphere of life, this particular idea in education was nurtured, and clothed in a garb that more readily served to attract the attention of those who followed. In a large sense, Locke, the Englishman, served to connect the work of Comenius with that of the later educational reformers, by whom it was given a wider scope and a deeper meaning.

John Locke was born near Bristol, England, in 1632. He was educated at Westminster School and later at Oxford, from which university he was graduated in 1655. He became greatly interested in natural science and in the philosophy of Descartes, although his university training was designed to repress any original tendencies and to influence him in the direction of the old scholastic ideals. Having been graduated from the university, he studied medicine that he might be the better fitted to improve his own feeble health. Later he became physician in the home of Lord Ashley, who was afterward made the Earl of Shaftesbury. To Locke was intrusted also the education of the earl's son, and from his observations and experiences while engaged in this task he obtained the material that he afterward embodied in a treatise entitled *Some Thoughts concerning Education*, published in 1693.

In this work Locke places great stress upon environment as a factor in education, and emphasizes the necessity of recognizing individual differences in determining the method of instruction. In selecting subjects for study,

he advocated the practical element, rather than the old scholastic idea. He would have the child study things and existing conditions in preference to books. His ideal of an educated being was one who possessed "a sound mind in a sound body."

Locke deprecated compulsion as an incentive to action, and objected to the prevailing ideas of discipline. He maintained that the child should not be required to do what was distasteful to him, and that he should be followed rather than led. He suggested little that would cause the young gentleman—and with him alone was he concerned—to work out along original lines; instead, he aimed to make him content with what had been achieved, and sought only to fit him to fill his place in the social life of the day.

While not primarily an educator, Locke's insistence upon the use of the concrete in giving instruction, and upon the recognition and the fostering of the powers, wishes, and whims of the individual exerted a great influence upon educational ideas. He put into a new form the realistic idea of Comenius, coupled with it the further idea of the divine right of the individual, and then, having established human reason as the final authority in all matters of dispute, he passed on this doctrine, clothed in this attractive garb, to a generation in which such ideas found ardent response. This was Locke's service to education.—PAIN-TER, 230; MONROE, PAUL, 512; DAVIDSON, 199; QUICK, 219.



Open Court Philosophical Portrait Series

JEAN-JACQUES ROUSSEAU

CHAPTER II

ROUSSEAU AND INDIVIDUALISM

THE spirit of the eighteenth century was revolutionary in its character, and this spirit affected every phase of human life. Men from every rank revolted against the tyranny of kings and governments; they rebelled against the mandates of society and the church, and began to assert their rights as individuals. Freedom was the watchword of the hour; and the one vital question about which all others centered was the relationship that the free individual should bear to the political, the religious, and the social institutions.

In the sixteenth century Luther and his contemporaries had proposed the same question concerning the church, and in the seventeenth century the same problem had been vigorously attacked from all sides. Comenius from the standpoint of education, following in the wake of the scientists, appealed to nature and introduced realism into the schools. In philosophy, Descartes, starting with doubt, founded a new school of thought; Bacon, in the same way, instituted a new method; and Hobbes, in his application of the doctrine of mechanism to the state, set at work a new influence that did much to solve the great problem.

In England, the Commonwealth had demonstrated the right of the people to elect a king; and although under Louis XIV a powerful monarchy had been built up in

France, and the American colonies were yet under the control of the English kings, the seeds had been sown and were slowly germinating in the minds of the common people. A revolution was inevitable.

Thus we see that in the eighteenth century the question of the relation of the individual to the institution would give rise to other grave and important questions which must necessarily engage the attention of every thinking man, and more especially of the leaders. Men could not agree, and each separate school of philosophy was contending for supremacy. Was there not some one able to voice the sentiment of the common people and so to decide the contest? As is usual under such circumstances, such an one was not wanting. Rousseau through his *Emile* and *Social Contract* expressed the popular thought and so became the exponent of the spirit of the age in matters of education and government, just as Immanuel Kant with his *Critique of Pure Reason* became the arbiter who both unified and harmonized the philosophical schools of reason and experience.

Rousseau, more than any other man in history, reveals in his life and writings the thoughts and tendencies of the age in which he lived. In order, therefore, to understand the educational or social theories of Rousseau it is necessary to have a clear notion of the ideals that inspired and directed his thoughts, and then, if possible, to come to an understanding of his character and the conflicting experiences that resulted from his unmentionable practices.

No more difficult problem confronts the student of the history of education than that of understanding the life of Rousseau. His teachings at the same time present a philosophy of individual, social, economic, political, and religious life. Moreover, it seems that the peculiar

subjectiveness of the man gathered up from his environment all the good and bad influences; and further, that he appropriated all that was bad to himself and gave to the world whatever good could be discovered or might result from the process.

The attempted solutions of the problem of man's relation to nature were many, and the results of the attempts found expression in many theories. One class believed in the subjugation of nature to man. Another class held a directly opposing view. As men belonged to one class or the other they differed on questions of education. In Rousseau's time the question of man and nature was much talked about and written upon. There were five distinct notions: (1) the normal human life is one of peace; (2) the only basis for the justification of civil society is a social contract; (3) the condition of inequality among men is due to private property; (4) a law of nature is binding upon all men; (5) man's most desirable condition is a state of nature.

These ideas were taking shape in the minds of the people when Rousseau entered the arena and proclaimed his solution of this great world problem.

Why was the spirit of the eighteenth century revolutionary? What did Luther do for education? What is the doctrine of mechanism? Who was Immanuel Kant? Describe the social and political conditions of France in the time of Rousseau. Compare the general conditions of Europe at this time with those at the time of Comenius. In what ways had civilization advanced?—(x) DAVIDSON, Chap. I; MONROE, Chap. X; MORLEY, Chap. I.

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Chronological Table

- I. FORMATIVE OR PASSIVE PERIOD (1712-1741).
 - 1712 Born at Geneva, June 28th.
 - 1720 Entered school at Bossey.
 - 1724 Apprenticed to a notary, afterward to an engraver.
 - 1728 Ran away and became a wandering vagabond. Was sent to Turin.
 - 1732 Took up residence with Madame de Warens.
- II. PRODUCTIVE OR ACTIVE PERIOD (1741-1767).
 - 1741 Went to Paris.
 - 1743 Secretary at Venice.
 - 1744 Association with Thérèse Le Vasseur.
 - 1750 *Influence of Arts and Sciences.*
 - 1753 *Inequality among Men.*
 - 1754 Revisited Geneva. Returned to Protestantism.
 - 1756 Took up residence at the Hermitage, Montmorency.
 - 1759 *The New Heloise.*
 - 1762 *The Social Contract.*
Emile.
Fled to Switzerland.
 - 1766 Went to England.
Began *The Confessions.*
- III. LAST DAYS (1767-1778).
 - 1767 Returned to France.
 - 1770 Settled in Paris.
 - 1777 *Dialogues and Reveries.*
 - 1778 Died at Ermenonville, July 2nd.
 - 1793 Body removed to the Pantheon in Paris.

Biography

Some men are objective in their tendencies. Others are strongly subjective. These latter are concerned only with what appeals to them for the moment. Consistency has little claim upon them. Their lives and teachings may harmonize or they may be diametrically opposed. Whatever they do is performed with all the ardor of their natures; whatever they advocate is clothed with intense feeling. To understand such an one it is necessary to know the experiences that give birth to motive, the motive that prompts to action. Such an one was the man who is the subject of our present study.

Explain the meaning of "subjective", "objective". Give the meaning of motive. How do actions prompted by feelings differ from those prompted by reason?

Jean Jacques Rousseau was born in the city of Geneva, Switzerland, June 28th, 1712. His parents were Protestants and belonged to the highest class of Genevan citizens. On his father's side he was descended from an old French family who had removed to Geneva early in the sixteenth century and had occupied no mean place in the history of that famous city. His father possessed the peculiar subjectiveness characteristic of the French mind. He was extremely sensitive, gallant, effusive, and pleasure loving. His mother, the daughter of a Genevan minister, was of much the same temperament as her husband. She possessed an overwrought sensibility which had been abnormally developed by the reading of the light, sentimental

romances of the day. All these characteristics seem to have been transmitted to the son, Jean Jacques. His mother died at his birth—an event fraught with grave meaning to one of his peculiarly subjective temperament. His early training was entrusted to an aunt, a quiet, mild woman whose pity for the motherless boy prevented the sterner training he so much needed. The wrong thus done him was heightened by the action of his father who indulged him in every whim and cultivated the unhealthy sensibility he already possessed. He was a very precocious child, imaginative and self-willed. His training, if such it may be called, fostered his natural inclinations and gave him no idea of any guide save his own feeling.

What characteristics of Rousseau suggest his French ancestry? Which show the Genevan influence? What made Geneva a “famous city”? What was the character of Rousseau’s earliest training? Show how the father contributed to the son’s weakness. What evidence can you give that Rousseau was a precocious child? What that he was very imaginative? How was he different from other children? Which exerted the greater influence upon him, heredity or environment?—(x) DAVIDSON, Chap. II; MONROE, 547; BARNARD; *The Confessions*; MORLEY, Chap. II.

At eight years of age Jean Jacques, together with a cousin of the same age, was sent to the near-by village of Bossey to be educated in the home of a clergyman, Lambercier by name. Here he lived for two years, learning little that passed under the name of education, but imbibing a love of the country and of simple life that remained with him to the end of his days. His stay here was terminated by an incident which, though trivial, had a far-reaching effect: he was accused of a slight offence, and, though he protested his innocence, he was severely punished. From the sting of this injustice he never recovered.

Soon after he returned to his uncle's home in Geneva where he spent the next two years in idleness, knowing little of tasks nor the necessity of doing anything except what his feelings prompted.

Describe Rousseau's life at Bossey. What was the incident that led to his leaving Bossey? Describe the two years spent in his uncle's home. What associates had Rousseau as a child? What was the effect?—COMPAYRE; (X) PAYNE.

With such a training as has been described, it is not surprising that the boy should be poorly fitted to enter active life, which he was now supposed to do. When scarcely twelve years of age he was apprenticed to a notary, but as he had no capacity for that work he was soon after apprenticed to an engraver, a cruel, violent man, whose brutality served only to fix Jean Jacques the more firmly in his weak ways. When the boy was sixteen years of age his master's brutality became unbearable and he resolved to run away. He left Geneva and for four years led the life of a wandering vagabond. Two incidents of this time must be noted: his conversion to Catholicism, and his meeting with Madame de Warens. The first of these incidents was entirely in line with his life experiences thus far. Tired and hungry he presented himself at the home of a priest and asked for relief. The priest took him in, welcomed him, and fed him. This kindness won the heart of the boy, and when the new-found friend urged him to accept the belief of the Catholic church he responded readily. From here he was sent to the home of Madame de Warens, a woman of intelligence and personal charm, but with little regard for virtue. Her influence over the youth was anything but wholesome, and for twelve years she held him in bondage.

What was the cause of Rousseau's failure as a notary's apprentice? What incident caused him to run away? Give an account of his wanderings. Relate the incident of his conversion to Catholicism. Give an account of his life in Turin.

It was not until 1741 that circumstances caused Rousseau to break away from the influence of Madame de Warens and assert his own individuality. Heretofore his life had passed aimlessly, himself a creature of caprice. Henceforth he was to assume a more positive part in the world's activity. To be sure we find the old characteristics asserting themselves, but in general his life showed a new force. The formative, passive period had passed, the productive period of activity had begun.

What effect had Madame de Warens upon Rousseau's life? What attempts at self-maintenance did he make during his stay with her?—MORLEY, Chap. III.

After leaving Madame de Warens, Rousseau went to Paris. A little later he became secretary to the French ambassador at Venice. In the year and a half that he spent in this capacity he revealed an energy and a firmness heretofore foreign to him. Soon after returning to Paris from Venice he befriended a poor working girl, Thérèse Le Vasseur. His kindness led to a mutual sympathy if not to affection, and shortly afterward Rousseau made her his wife in all but name. During the next few years he led a somewhat irresponsible life, earning only a scant livelihood by copying music, but acquiring a sympathy with the common people and a knowledge of the current thought that were destined to make him one of the most powerful factors in his generation.

Under what circumstances did he go to Paris? Give an account of his life as a diplomat. Give an account of his relations to Thérèse.—(x) DAVIDSON, Chap. III; QUICK; MORLEY, Chap. IV.

In 1750, acting upon the advice of a friend, he prepared a paper on the *Influence of the Arts and Sciences*, in competition for the Dijon Academy prize. His article not only won the prize, but it revealed the strength of Rousseau and marked him as the philosopher of the common people. Three years later he submitted a second paper on the causes of *Inequality among Men*. This paper attracted no less attention than the first and added to the fame its author had already attained. The following year he made a short visit to his old home in Geneva where he was received with marked honor. While here he renounced Catholicism and returned to the faith of his boyhood.

What was the Dijon Academy prize? How did Rousseau happen to compete for it? Why did he win it? Who were the principal men in Paris at this time? Who were the Encyclopedists and why so called? Give an account of Rousseau's visit to Geneva.—MORLEY, Chap. V; (x) DAVIDSON, 56; QUICK; COMPAYRE; *The Confessions*.

Soon after his return to Paris, upon the invitation of a friend, he took up his residence at the Hermitage, a rural retreat near Montmorency. His stay in this section was marked by great literary activity. Works begun in the Hermitage were completed in the near-by village. *The New Heloise* appeared in 1759, *The Social Contract*—the most complete statement of his political views—in 1762, and the *Emile*—a work dealing with educational method—a few weeks later. The publication of these works, particularly the latter, raised such a storm of protest that Rousseau was obliged to leave France and take up his abode in Switzerland.

Give an account of his life at the Hermitage. Why should his writings bring persecution upon him?—(x) DAVIDSON, 63; MORLEY, Chap. VII.

During the next five years Rousseau was an exile, enduring persecutions real and imaginary, and constantly moving about to escape enemies, which were more often the creations of his own fancy than real flesh and blood. In 1766 he accepted Hume's invitation to come to England. While here he began writing his *Confessions*. His stay in England was embittered by quarrels with his best friends, and in the following year he returned to France, a moody, petulant, fearful, prematurely-old man.

Give an account of his exile in Switzerland, Prussia, and England. Why did Hume become interested in him? How did Rousseau reciprocate? Formulate your opinion of his *Confessions*. How was he befriended by Frederick the Great?—(x) DAVIDSON, 68; *The Confessions*; MORLEY, Chaps. XI, XV.

In 1770 he again settled in Paris, where he spent his few remaining years. His income was meager and he again took to copying music from sheer necessity. His wasted life, coupled with his recent misfortunes, had made him morbid and disagreeable. His extreme sensitiveness had become almost a disease. As a result he kept few of his former friends and made fewer new ones. In the spring of 1778, at the direction of his physician, he removed to Ermenonville, a few miles from Paris. The change from the city to the country proved beneficial for a time, and Rousseau began to regain some of his old-time enthusiasm. This was but brief, however. On July 2nd, as he was starting on one of his trips into the country, almost without warning, he fell forward—dead. The life that began in tragedy had a no less tragic ending. The same evening he was buried on a little island in the Lake of Ermenonville, a spot he loved dearly. Fifteen years later, in the triumph of the French Revolution, which he more than any other

one man had caused, his body was brought back to Paris amid the booming of cannon and the acclamations of the populace, and placed in the Pantheon, the national temple of the great men of France. With irony, and yet with a strong element of truth and with a keen appreciation of the man, someone has written:

"Jean Jacques Rousseau was born at Geneva, thought in Paris, wrote at Montmorency, plagued and tortured himself everywhere. His body he left to Ermenonville, his head to *Emile*, his heart to Julie, and, in his *Social Contract*, he bequeathed to the world the restlessness of his soul."

What *real* troubles clouded Rousseau's last years? Write a character sketch of the man. Some speak of Rousseau as an infidel; justify or disprove the statement. To what extent are his political teachings accepted to-day? Account for his success as a writer. Show his relation to the French Revolution.—(x) DAVIDSON, 71; MORLEY, Chaps. XI, XVI.

Educational Doctrine

To few men has it been given to influence education as did Rousseau. The change in educational ideals and practices during the last century has been almost without precedent in educational history. The aim of education, as well as the means of attaining thereto, has assumed an importance in scientific thought never before accorded it. Education is constantly becoming more democratic. The social element is being more and more emphasized as a component of education. Industrial training in its various forms is finding a place in the present day curriculum. The influences that have resulted in these conditions are traceable directly to Rousseau. It does not follow from

this that Rousseau was conscious of the importance of these various factors. On the contrary, it is doubtful if he saw at all clearly their necessity. Rather did he grope blindly, feeling the need of educational factors he could not name, and yet pointing out the deficiencies of the prevailing educational system so eloquently that others, responsive to his influence, were enabled to divest his dream of its crudities and give to education a saner aspect.

Indicate what changes have taken place in educational ideals during the last century. Show that the aim and method of education occupy a very important place in scientific thought to-day. What is meant by democratic education? What is meant by the social element in education? Give a summary of Rousseau's social theory.—(x) DAVIDSON, Chap. IV; MONROE.

At first thought it seems incredible that a man of Rousseau's characteristics should inaugurate so important and far-reaching a movement, yet nothing is more natural. Rousseau's ideas were not original with him. He merely absorbed the ideas that permeated the world in his generation, idealized them, and then through the power of an impassioned rhetoric gave them to the world clothed with new life. Rousseau's generation occupied the nascent period of a century of revolution. The movement which a little later was destined to overturn thrones and establish the rights of the individual, existed only in thought when Rousseau lived. To his subjective nature, what existed in thought was real, and consequently all the ideas of his day found expression in his voice, and their power was transmitted to the educational world through him.

Show the sources of Rousseau's ideas. Would you consider Rousseau a plagiarist? Explain. What caused him to cast his lot with the common people?—PAYNE; STREET; COMPAYRE.

Rousseau's educational ideas grew out of his social views. To understand his educational theory one must know his social doctrine. In fact, so intimately connected are these ideas that it is difficult, in many cases, to discriminate between what is educational and what is social. Rousseau's social teachings are largely expressed, as has been previously indicated, in three works: his discourses on *The Influence of Arts and Sciences* and on *Inequality among Men*, and his *Social Contract*. His educational work, the *Emile*, is an outgrowth of these. A brief consideration of these works will tend to show the basis and extent of his educational theories.

In all his writings Rousseau assumes that man's original condition, the "natural state", was one of liberty and happiness. That such was not man's condition when Rousseau wrote, was evident. Hence, he reasoned, happiness could come only by a return to the primitive condition. In the first of the discourses, Rousseau argues that civilization and culture have debased man, rendering him effeminate and immoral. All progress he considers retrogression, all art a means of weakening man, and culture an element incompatible with virtue. The second discourse attempts to show how the liberty man possessed originally had been lost, and how from a condition of mutual equality he had come into a state of inequality and subservience. So long as man had lived in isolation he had been happy. Nor was his happiness impaired until the social group was formed and the conception of private property arose. Here, according to Rousseau, was the beginning of inequality. To quote directly: "If we follow the progress of inequality, we shall find that the establishment of law and of the right of private property was its first term; the institution of

magistracy, its second; and its third and last, the transition from legitimate to arbitrary power: so that the condition of rich and poor was authorized by the first epoch; that of strong and weak by the second; and by the third, that of master and slave, which is the last degree of inequality, and the one to which all others finally come."

Which of Rousseau's contemporaries held a different view of the "natural state"? What were their views? Account for the view held by Rousseau. Trace Rousseau's argument to show that civilization and culture tend to debase.—MONROE, 550; WEIR; PAYNE; DAVIDSON.

In *The Social Contract*, Rousseau recognizes the impossibility of returning to a "state of nature", and undertakes to show how the liberty lost in passing from that state can be regained in a state of culture. He designates government as a social contract by means of which the people vest their sovereignty in the monarch, who, by virtue of the power vested in him, assumes certain obligations for maintaining equality. Should there be an undue assumption of power, or should the power of the monarch be used arbitrarily, the contract is by that act dissolved. Such ideas were incompatible with the established customs of monarchical government, and hence were strongly revolutionary. Their full effect became evident in the closing years of the century.

Give the meaning of "a state of nature". Show how the ideas set forth in *The Social Contract* have affected France, England, America. Account for the holding of such views by Rousseau.—MORLEY, Chap. XII; DAVIDSON, Chap. IV.

What these writings were in the social and political world, the *Emile* was in the educational world. The ideas expressed in this work are strictly in line with those indicated above. In the *Emile*, Rousseau attempts to work

out a scheme of education that will prepare one for life in accordance with his social views. As would be expected, the book represents an extreme, whose exaggerations are equalled only by the rhetoric in which they are clothed. It has been said to contain "more absurdities, more paradoxes, and more crudities on the subject than any other book of the kind". And yet, despite all this, the work has been designated as "the greatest book ever written on the subject of education". Emile is an imaginary youth, the task of whose education Rousseau assumes. He is taken apart from society and educated "according to nature". In a somewhat rambling way the reader is shown, quite in detail, what is necessary in order to place a youth in possession of all that belongs to him by nature. The work is written in five books or chapters. The first book considers the education of the boy up to the age of five; the second, from five to twelve; the third, from twelve to fifteen; and the fourth, from fifteen to twenty. The last book is devoted to a consideration of the education of women, which education, Rousseau thinks, must differ both in its aim and content from the education of men. The underlying thought of the whole work is that education must seek to nullify the effects of civilization and culture, and reduce man to the primitive condition of nature.

What is meant by negative education? Why did the book, *Emile*, attract so much attention? State the estimates placed upon the work by others. Characterize the youth, Emile. Why did Rousseau select a youth of wealth and rank? Why take him apart from society? In what way does the *Emile* show Locke's influence?—(x) DAVIDSON, Chap. V; MONROE, 557; PAYNE; MORLEY, Chap. XIII.

Stripped of its verbiage, Rousseau's educational scheme

is as follows: there are four periods through which the individual passes before reaching maturity—(a) the period of infancy, extending from birth to the age of five; (b) the period of childhood, extending from the fifth to the twelfth year of the child's life; (c) boyhood, or the period from twelve to fifteen years of age; and (d) youth, extending from fifteen to twenty years of age. During the first period the education of the child should be concerned entirely with his physical being; the second period is marked by the activity of the senses, and is the time for gaining knowledge through observation; the third period is the time for positive instruction, the learning of facts as such; the fourth period is marked by the activity of the reasoning powers and is the time for moral and religious instruction. In this division Rousseau recognizes a natural growth on the part of the child, and demands that the methods of instruction shall show a corresponding development. He pleads also for a recognition of the child as a *child*, and demands that he shall be treated as a *child* and not as a *man*. In matters of discipline he seeks to establish a natural connection between the offence and the resulting punishment, thus again emphasizing a natural basis in all matters pertaining to education.

Show how Rousseau's educational scheme is an advance over the ideas previously held. In what respects does his plan agree with present day ideas? Criticize Rousseau's idea of educational periods and of the characteristic work of each period. Show a psychological basis for Rousseau's educational ideas. In what way does he anticipate child study?—DAVIDSON; QUICK; COMPTON; MURRAY.

The real value of Rousseau's work consisted in calling attention to the children themselves, in emphasizing the principle of growth in child life and hence in education,

in showing the necessity of making education bear some relation to the world in which the child lives, and in the introduction of a new principle in method. A more complete idea of his views may be obtained by a study of the following quotations from his *Emile*:

"Everything is good as it comes from the hands of the Author of nature, but everything degenerates in the hands of man."

"The natural man is complete in himself; he is the numerical unit, the absolute whole, who is related only to himself or to his fellow man. Civilized man is but a fractional unit that is dependent on its denominator, and whose value consists in its relation to the whole, which is the social organization. Good social institutions are those that are the best able to make man unnatural, and to take from him his absolute existence in order to give him one that is relative."

"Plants are formed by cultivation and men by education."

"We are born weak, we have need of strength; we are born destitute of everything, we have need of assistance; we are born stupid, we have need of judgment. All that we have not at birth, but that we need when we are grown, is given us by education."

"Nature would have children be children before they are men. If we wish to pervert this order, we shall produce precocious fruits which will have neither maturity nor flavor, and will speedily deteriorate; we shall have young doctors and old children."

"We derive education from nature, from men, or from things. The internal development of our faculties and organs is the education of nature; the use that we learn to make of this development is the education of men; while the acquisition of personal experience from the objects that affect us is the education of things."

"Education is certainly nothing but a habit."

"It is to primitive dispositions that everything should be referred, and this might be done if our three educations were merely different. But what are we to do when they are opposed to one another: when, instead of educating a man for himself, we wish to educate him for others? Then agreement

is impossible. Compelled to oppose nature in our social institutions, we must choose between making a man and a citizen, for we cannot make both at once."

"In a social sphere where all have their destined places each should be educated for his own; but where men are ever passing from one social class to another, no one knows whether, in educating his son for his own social order, he may not be working in opposition to the son's interests."

"In the natural order of things, all men being equal, their common vocation is manhood, and whoever is well trained for that cannot fulfill badly any vocation connected with it."

"Whether my pupil be destined for the army, the church, or the bar, concerns me but little. Regardless of the vocation of his parents, nature summons him to the duties of human life. To live is the trade I wish to teach him. On leaving my hands he will not, I grant, be a magistrate, a soldier, or a priest. First of all he will be a man, and all that a man ought to be he can be when the occasion requires it, just as well as anyone else can; and fortune will make him change his place in vain for he will always be in his own."

"Our real study is that of human destiny. Real education consists less in precepts than in practice. Our instruction begins when we begin to live; our education begins with our birth; our first teacher is our nurse."

"The education of nature ought to make a man fit for all the conditions of life."

"It is of less consequence to prevent a child from dying than to teach him how to live. To live is not to breathe, but to act; it is to make use of our organs, of our senses, of our faculties, of every element of our nature that makes us sensible of our existence."

"It is a barbarous education that sacrifices the present to an uncertain future, that loads a child with chains of every sort and begins by making him miserable in order to prepare for him, long in advance, some pretended happiness which it is probable he will never enjoy."

"The study proper for man is that of his relations. While he knows himself only through his physical being he ought to study himself through his relations with things, and this is the occupation of his childhood; but when he begins to feel his moral nature he ought to study himself through his

relations with men, and this is the occupation of his entire life."

"When I see that in the age of their greatest activity young people are restricted to purely speculative studies and that afterward, without the least experience, they are all at once sent forth into the world and into business, I find that reason, no less than nature, is shocked, and I am no longer surprised that so few people know how to get on in the world."

"Announcing the truth to those who are not in a condition to understand it is equivalent to substituting error for truth. Not to know the Divinity is a lesser evil than to have unworthy conceptions of Him."

"The great evil of the deformed images of the Divinity that are traced in the minds of children is that they remain, and when children have become men they have no other conception of God than that of their childhood."

"The whole education of women ought to be relative to men. To please them, to be useful to them, to make themselves loved and honored by them, to educate them when young, to care for them when grown, to counsel them, to console them, and to make life agreeable and sweet to them,—these are the duties of women at all times."

"We do not know childhood. Acting on the false ideas we have of it, the farther we go the farther we wander from the right path. Those who are wisest are attached to what is important for man to know, without considering what children are able to comprehend."

"People are always looking for the man in the child, without thinking of what he was before he became a man. Begin by studying your pupils more thoroughly, for it is very certain that you do not know them."

"Our pedantic mania for instruction is always leading us to teach children things that they would learn much better of their own accord, and to forget what we alone are able to teach them."

"I would as soon require a child to be five feet in height as to have judgment at the age of ten. Reason is the check to strength, but the child has no need of this check."

"The first education ought to be purely negative. It consists not at all in teaching virtue and truth, but in shielding the heart from vice and the mind from error."

"The instruction of children is a business in which we must know how to lose time in order to gain it."

"All lessons should be given in actions rather than in words. Let pupils learn nothing in books that can be taught them by experience."

"Offer to the child's indiscreet caprices only physical obstacles or punishments that result from his actions themselves, and that he recalls on occasion. Without forbidding him to do wrong, it suffices to prevent him from doing it. Only experience or want of power should serve as law for him."

"Never command the child to do anything whatever, not the least thing in the world. Never allow him even to imagine that you assume to have any authority over him. Let him know merely that he is weak and that you are strong; that by virtue of his condition and your own he is necessarily at your mercy. Let him see this necessity in things, but never in the caprice of men."

"Employ force with children and reason with men; for such is the order of nature."

"Punishment must never be inflicted on children as a punishment; it ought always to come to them as the natural consequence of their bad acts."

Show that Rousseau anticipated industrial training in the schools. Discuss Rousseau's ideas of moral and religious training. What was Rousseau's conception of "nature"? What does Rousseau mean by sacrificing "the present to an uncertain future"? By "the study proper for man is that of his relations"? Point out the "practical" phases of Rousseau's educational ideas. What is meant by knowing how to "lose time in order to gain it"? Outline Rousseau's scheme for the education of women. Criticize Rousseau's ideas relative to discipline. Explain the paradox of Rousseau.—DAVIDSON; MONROE; PAYNE; STREET.

Summary

Rousseau was an epoch maker in the history of thought. With his impassioned rhetoric he expressed the popular thought and thus, in government and in education, aroused the people to action.

His teachings present a philosophy of individual, social, economic, political, and religious life.

Rousseau was the father of democracy; in a great sense the French Revolution was his work. The Declaration of Independence shows the influence of his thought.

The influences that have resulted in making education more democratic, the emphasis placed upon the social element in education, and the giving a place to industrial training in the present day curriculum are traceable directly to him.

Rousseau was destructive rather than constructive. He pointed out the defects of society and education, but he was unable to tell how reforms could be effected.

He believed that early education should be purely negative, that it should not consist in teaching virtue or truth, but in guarding the child against vice and error.

Education is obtained from three sources: nature, men, and things.

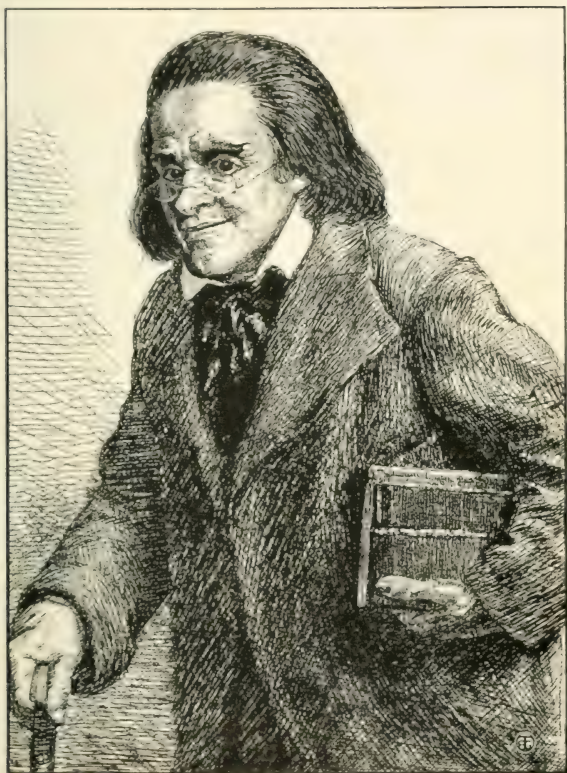
Rousseau demanded in education three things which have been yielded: (1) that children should from the moment of their birth be allowed complete freedom of movement; (2) that they should be educated through direct experience and not through books; (3) that they should be trained to use their hands and produce useful articles.

CHAPTER III

PESTALOZZI AND A PSYCHOLOGICAL METHOD

COMENIUS's aim in education was to prepare for eternity. In his methods of instruction he had appealed to nature as his guide. In the universality of his system he had suggested that practically everything might be used as the material of instruction. Beginning with an attempted reform of the method of teaching Latin then in use, he ended by leaving us a complete scheme for the elementary school. He was far in advance of his age, however, and was forgotten for more than a century. Basedow may be said to have perpetuated his work, carrying it one step in advance.

The humanistic tendency in England had met with a reaction in the teachings of John Locke, who, basing his theories upon his empirical philosophy, suggested, in the education of the gentleman, a new basis for instruction—the psychological. In the next century Rousseau intensified the individual. He perceived as did no one else the need of social reform, and proposed as the remedy the education of the individual apart from society. While, as we have seen, his schemes were not practical, he at least did two things: he provoked intense thought and suggested the education of the child from the standpoint of psychology. He believed that education would cure social ills.



JOHN HENRY PESTALOZZI

The lines of caste were closely drawn in Europe in the eighteenth century. Wealth and education belonged to the small and ruling class. Ignorance and vice prevailed among those of the larger and ruled class. These people lived in the villages and worked the land owned by the rulers whom they supported in extravagance. In theory there was universal education, but there were few schools and in these the methods were crude and the subject matter of instruction was circumscribed by the church. Children of the higher class were instructed by tutors, and the universities were for this class alone. With the lower class it was not so much a question of learning to read as it was of finding the means to live. As has been said, "While philosophers were wrangling over the government of the world, hunger and love were doing their work".

In matters political, Europe was facing a crisis. Napoleon was about to obliterate all boundary lines and set up new standards. The people were clamoring for liberty and overturning institutions. Later they must seek a means to acquire such a freedom as would enable them to regain their independence as nations. Fichte pointed to Pestalozzi's schools and advised the German nation that only by such education could they ever hope to redeem what had been lost at Jena. The influence of Queen Louise caused these same methods to be adopted in the schools of the Prussian system.

It was under such circumstances as these that Pestalozzi decided to devote his whole life to the study of elementary education. Looking back over the years from our view point in the present century, two aspects of the problem of education that then confronted Europe are evident: it was a social question in so far as its aim was

to secure better living on the part of each member of society; and it was an individual or psychological question in so far as the development of each individual was necessarily a natural process. The problem of instruction resolved itself into the making of sense perception (*Anschauung*) the basis of all knowledge; the employment of number, form, and language as the primary means; and finally, the providing of a way by which impressions should be made to stand in a series, the beginning and the advance of which must needs keep pace with the developed powers of expression.

Pestalozzi said that education consists in developing according to the natural law the child's various powers, moral, intellectual, and physical, with such subordination as is necessary to their perfect equilibrium. Thus we see the anticipation of the whole aim and method of modern education. All the influences of the preceding years seem to have led up to it, and all the benefits of succeeding years seem to have radiated from this idea. Standing at the meeting point of the old and the new was the man who gave expression to the idea—Pestalozzi.

Show how Basedow advanced beyond Comenius. What was the nature of Locke's social reform? State the arguments for universal education. Why were the caste lines closely drawn in Europe? Why was Europe facing a crisis? What had been lost at Jena? Give an account of the life of Queen Louise.—QUICK, 273.

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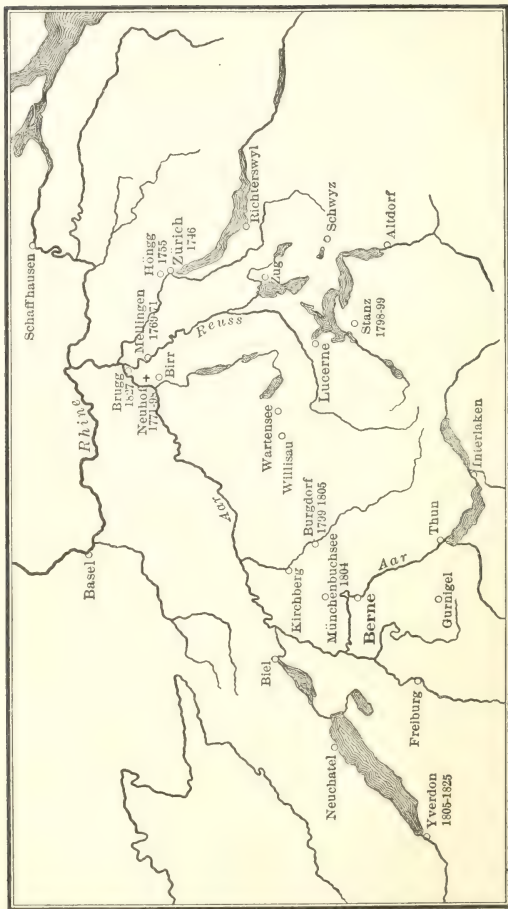
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NOTE: So much has been written about Pestalozzi that there is need of caution against indiscriminate reading. *Pestalozzi, His Life and Work* by De Guimps is the best; second to this are the books by Pinloche and Krüsi. Read *Leonard and Gertrude*. Study *How Gertrude Teaches Her Children*. *Essays on Educational Reformers* by Quick is a valuable single book to read. Do not neglect the articles in *Barnard's Journal*. All general histories of education treat of Pestalozzi.

Chronological Table

- I. EARLY LIFE AND EDUCATION (1746-1771).
 - 1746 Born at Zürich, January 12th.
 - 1760 Entered the Carolinum in Zürich.
 - 1764 Read Rousseau's *Emile*.
 - 1765 Became a farmer.
 - 1769 Marriage to Anna Schulthess.
- II. LIFE AT NEUHOF (1771-1798).
 - 1771 Agricultural experiment.
 - 1774 Opened a school and home for beggars.
 - 1776 *An Appeal to the Friends and Benefactors of Humanity*.
 - 1780 The school closed.
Evening Hour of a Hermit.
 - 1781 *Leonard and Gertrude*.
 - 1797 *The Fables*.
- III. THE ORPHAN SCHOOL AT STANZ (1798-1799).
 - 1798 Organized school at Stanz.
 - 1799 *Letter describing the work at Stanz*.
The school closed.
- IV. THE BURGDORF PERIOD (1799-1805).
 - 1799 Became a teacher at Burgdorf.
 - 1800 The Institute established.
 - 1801 *How Gertrude Teaches Her Children*.
The A B C of Sense Perception.
The Teaching of Arithmetic by Sense Perception.
The Book for Mothers.
 - 1802 Sent as a delegate to Paris.
 - 1804 Institute transferred to Münchenbuchsee.
- V. THE SCHOOL AT YVERDON (1805-1825).
 - 1805 Establishment of the school.
 - 1808 *New Year's Day Discourse*.
 - 1815 Death of Madame Pestalozzi.
 - 1825 The school closed.
- VI. HIS LAST YEARS (1825-1827).
 - 1825 Retirement to Neuhof.
 - 1826 *The Song of the Dying Swan*.
 - 1827 Died at Brugg, February 17th.



THE ENVIRONMENT OF PESTALOZZI

Biography

Pestalozzi once said that he lived like a beggar in order that he might teach beggars to live like men. When we learn to appreciate the value of his philosophy and educational doctrine and fully realize his far-reaching influence as an educator, reference to the story of his life will make clear much that otherwise might remain obscure.

Facing the churchyard in the little village of Birr in northern Switzerland stands a plain school building. One side has been transformed into a monument on which the following inscription may be read: "Here rests Henry Pestalozzi, born in Zürich on the 12th of January, 1746; died at Brugg on the 17th of February, 1827. Savior of the poor at Neuhof. Preacher to the people in *Leonard and Gertrude*. Father to the orphans at Stanz. Founder of the new elementary school at Burgdorf and Münchenbuchsee. Educator of humanity at Yverdon. Man, Christian, Citizen. Everything for others, for himself nothing! Blessings be on his name! To our Father Pestalozzi. Grateful Aargau." In this epitaph is told the simple story of a great and good man.

His boyhood days were spent in the simple home in Zürich, in company with his mother and a faithful servant, or with his grandfather who was a pastor in the little village of Höngg.

Tell something of Pestalozzi's ancestors. Tell the story of Barbara. How was Pestalozzi influenced by his early home life? Describe the condition of the common people in his day. How was Pestalozzi affected by this?—GUIMPS, Chap. I; PINLOCHE, Chap. I; KRËSI, Chap. I.

Physically Pestalozzi was a weak, shy, and awkward boy. He was of an emotional temperament, imaginative, absent-minded, inattentive, and careless. Being deprived of the society of other boys and coming much into contact with nature, he grew to disregard the society of men and to love the world about him. He was first sent to day school and passed through the elementary and grammar schools. In these he was kept under rigorous discipline. He finally passed to the college where he was prepared for the ministry. Thus he may be said to have received a good education. The three great influences of his school life were his teachers, the writings of Rousseau, and the Helvetian Society, of which he became an active member.

Try to discover the elements in his character and the facts in his environment that would lead him to the conviction that the evils of society can be remedied only by education. Relate incidents of his school life. Describe the school system. Characterize Pestalozzi as a student. Describe his teachers and show how they influenced him. What was the prevailing spirit in Switzerland at this time? What effect did the *Emile* and *The Social Contract* have on the people? What was the Helvetian Society? What was the *Memorial*? How did Pestalozzi show himself a leader? What were his views on education? Compare the early education of Pestalozzi, Rousseau, and Comenius.—GUMES, Chap. II; PINLOCHE, Chap. I; BARNARD; KRÜSI.

He abandoned the study of theology for that of law, and this in turn for agriculture. At the age of twenty-three, having married Anna Shulthess, he moved to his farm—Neuhof—near the village of Birr. His only son, Jacob, was born here, and along with his agricultural experiments he tried to educate the son according to the ideas of Rousseau. The agricultural experiment was a failure, but this fact resulted in making him a teacher and an educator. In 1774 he opened at Neuhof a school and home for beg-

gars. This was a new venture in education and was apparently a success. It attracted a great deal of attention and the plan was imitated by others. Not having sufficient funds, Pestalozzi appealed to the people through his writings, the most important of which was *An Appeal to the Friends and Benefactors of Humanity*. Despite his efforts the school was forced to close in 1780, and Pestalozzi was then as poor as the beggars he had tried to help.

Why did he abandon the study of theology? Of law? Where and under what circumstances did he study agriculture? Read the letters written to Anna by Pestalozzi. Describe the agricultural experiment. Give a sketch of Jacob's life. Report from Pestalozzi's journal showing how he educated his son. Who was the mutual friend of Pestalozzi and Anna, and what important advice did he give them? Show how the experiences gained in agriculture influenced Pestalozzi. Why was the experiment in agriculture a failure? How did he happen to open a school? Describe the school. How was this a new venture? By whom was it imitated? What schools of the kind have we in America? What difficulties did he encounter? Make a report of the *Appeal*. Point out the good resulting from this failure.—GUIMPS, 52 ff.; KRÜSI, Chap. II; PINLOCHE, Chap. II; COMPAYRE, 413.

Pestalozzi continued to live at Neuhof for eighteen years, and these were years of extreme poverty and distress. During all this time the family was faithfully cared for by a friend and servant named Elizabeth Naef, who came to their rescue when the school was closed. Pestalozzi's belief in the possibility of elevating the human race by education did not change. Encouraged and assisted by his friend Iselin, he entered upon the period of his greatest literary activity. During this time he produced *The Evening Hour of a Hermit*, *Leonard and Gertrude*, and *An Inquiry into the Course of Nature in the Development of the Human Reason*. In his letters to Fellenberg, Pestalozzi mentions

his relations to Fichte, the philosopher, who called the attention of the German nation to his work.

Describe Elizabeth Naef. Who was Iselin? Who was Fichte? What was the result of his *Addresses*? Who was Fellenberg? Characterize Pestalozzi's life from 1780 to 1800. What were his views of the French Revolution? What part did he take in political affairs? What caused Fichte to refer to him? —GUMPS, Chap. VI; HAMILTON; *Barnard's Jour.*, VI, 169-179; X, 81-92; XVI, 765-776; XXI, 269-280.

While living at Neuhof he had taken an active part in the formation of the Swiss Republic, and as the only reward for his services he had asked for and had been given the privilege of teaching. The opportunity he desired came as the result of a massacre in the Canton of Unterwalden, when scores of children were rendered homeless. The Directory, finding it necessary to care for them, sent Pestalozzi to conduct an orphan school at Stanz. The school was opened in January, 1799, and Pestalozzi severed his connection with it in the following June. The Directory required him to render a report of his work and this reveals to us the many obstacles to be overcome, and indicates how he met them. In a letter to his friend Gessner he gave an excellent account of his work and of the methods used. His health being impaired, he went for a short time to Gümrigel to rest and later returned to Stanz hoping to reopen the school, but this was impossible.

Describe the formation of the Swiss Republic. What part had Pestalozzi taken? Describe the massacre at Unterwalden. What was the Directory? Why was the school closed so soon? Why could Pestalozzi not return to the school? Describe the school. Who was Gessner? Give an abstract of the letter to Gessner. Describe Pestalozzi's methods.—GUMPS, Chap. VIII; PINLOCHE, Chap. III; KRÜSI, Chap. III.

Circumstances were now such that Pestalozzi was transferred to the lower school at Burgdorf where he remained

but a short time when he was made master of the school in the upper part of the town. This school was afterward changed into an institute for the training of teachers and there he began his real work as a teacher and evolved his theories of education. Krüsi, Tobler, Buss, Niederer, and Neef became his associate teachers. Herbart visited him and many of his students afterward attained prominence as educators. In the reports of the government commissioners and in the published accounts by Ramsauer and others we have excellent pictures of the school. In Pestalozzi's book *How Gertrude Teaches Her Children*, published in 1801, we find a statement of his whole theory of education. The *A B C of Sense Perception*, *The Teaching of Arithmetic by Sense Perception*, and the *Book for Mothers* were given to the public during this period.

Give sketches of each of his teachers. Give Herbart's account of his visit. State the substance of the government reports. Who was Ramsauer? Report on his description of Pestalozzi and the school. Why was the school a success? Why did it attract so many visitors? Who were some of them?—GUIMPS, Chap. IX; PINLOCHE; KRÜSI, 67-100; MONROE, PAUL; HINSDALE; *Barnard's Jour.*, V, 161-186, VII, 285-318; MONROE, WILL S.

In 1804 the Burgdorf Institute was moved to Münchenbuchsee and shortly thereafter was transferred to Yverdon (Iferten). The famous school of Fellenberg was located at Hofwyl and at one time Pestalozzi was associated with him, but the conditions were such that the arrangement could not long continue.

Why was the school moved from Burgdorf? How did it happen that Pestalozzi went to Yverdon? Describe Fellenberg's school. Why did Pestalozzi not remain with him? What Americans visited Fellenberg? What was the Round Hill School?—GUIMPS; MONROE, PAUL; HINSDALE; *Barnard's Jour.*, X, 81-92, XXI, 269-280; MONROE, WILL S.

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The school at Yverdon was installed in an old castle which had been sold to the town on the condition that Pestalozzi should have the free use of it for educational purposes during his life. Both the building and the location were ideal for the school and its great success attracted world wide attention. At first many of the pupils and teachers came from Burgdorf, but soon visitors, students, and teachers came from every country. Froebel spent two years here as a tutor of two boys.

Describe the school in its early years. Report on the *New Year's Day Discourse* of 1808. Who was Schmid? What teachers came here from Burgdorf? How did this school influence education in America? Germany? France? England?—MONROE, WILL S.; KRÜSI; GUIMPS, Chap. XIII; HAMILTON; *Barnard's Jour.*, VII, 712-714.

The school at Yverdon passed through three distinct epochs in the twenty years of its existence: the first years, covering the period of organization, were prosperous ones; these were followed by a period of disputes and dissensions among the teachers; and finally came the years of its decline. The Institute was closed in 1825 and Pestalozzi returned to Neuhof. Here he spent his closing years in peace, and always with hopes for the organization of another school.

In what year did Madame Pestalozzi die? Give an account of the disputes and controversies in the school. Describe the school during its last years. What were Pestalozzi's plans for a school at Neuhof?—GUIMPS; PINLOCHE; KRÜSI, Chap. V; BARNARD; *Barnard's Jour.*, XXXI, 35-48, 269-280.

Pestalozzi's last writing was *The Song of the Dying Swan*. He died at Brugg on the 17th of February, 1827, and was buried in the churchyard at Birr under the eaves of a schoolhouse in which the work begun by him at Neuhof



FATHER TO THE ORPHANS AT STANZ

is still being carried on. For half a century he had, so he said, been seeking with unwearied activity to simplify the elementary instruction of the people and to fashion it to act in accordance with the laws which nature follows in developing and perfecting a man's varied powers. During all this time he worked zealously to this end. He did everything for others and nothing for himself.

Describe the personality of Pestalozzi. Write a character sketch of him. Compare the school at Burgdorf with the one at Saros Patak. What schools in the United States are of the same type as the school at Stanz? What events in Pestalozzi's life exerted an influence on his educational doctrine?

Educational Doctrine

Pestalozzi was the first educator to show to the world, by demonstration in the schoolroom, the necessity and possibility of considering the problem of education from the standpoint of the child, regarded as a maturing and developing human being destined to become a member of society. Being a man of strong feeling he entered into sympathetic relationship with the unfortunate, and by virtue of his vivid imagination it was possible for him to discover in children the profound truths which he revealed to the world. His conception of man and his nature, and of his development and powers, was a new one. His life task was to discover a method by the use of which the child could be developed in society for the benefit of society, according to the laws of nature. In his writings he has told us how he did this.

The Evening Hour of a Hermit, the first of his educational productions, was written in 1780. It was first published by Iselin in his *Ephemerides*, and in 1807 it was

reprinted by Pestalozzi in his weekly educational paper. It consists of a collection of one hundred eight short aphorisms, all bearing upon the same subject and designed to give the author's views regarding the elevation of the human race by means of education.

Where was he living when he wrote this? After reading the work, define education. State its aim and show how a method is anticipated. What is said of the home?—*Barnard's Jour.*, VI, 169-179; GUIMPS, 75.

Leonard and Gertrude was first published in 1781. It is a simple story of village life with which Pestalozzi was thoroughly familiar. Bonnal, the village in the story, was the village of Birr, close by Neuhof, and a type of thousands of such in his time. In Birr one can see to-day the castle, the church, the schoolhouse, the inn, and the meadow described in the story.

Leonard is an honest fellow of good intentions but fond of drink. Gertrude, his wife, is the good mother. Hummel, the innkeeper, is an unscrupulous character who ruins men by enticing them to his home to drink and by getting them in his debt. Arner, the squire, is a noble and generous man who aids Gertrude in saving her family and also in saving her husband, by baffling the plans of Hummel. Gertrude's home and her method of teaching her children become the model for the village school which in turn regenerates the entire village. Through Gertrude, Pestalozzi shows how children should be taught and made to take part in the home life, and through Arner he shows how a good administration can improve the moral and social status of the poor.

How was the book received? How was Pestalozzi rewarded? Why was it written? Describe each character. Give a synopsis of chapters

eight, sixteen, twenty-five, and thirty-one. How is the character of the people disclosed? What five educational principles underlie the story? State reasons why this might be considered the greatest of his writings. What is its pedagogical value?—GUIMPS, 80; KRI SL, 119.

While at Stanz, Pestalozzi wrote a letter to his friend Gessner in which he described his experiences and observations and put some of his educational theories into form. This letter was printed for the first time in 1807, in the *Weekly Journal for the Education of Humanity*, and shows us that, on account of the circumstances under which he was obliged to do his teaching, the method used by Pestalozzi was the only possible one.

After reading this letter formulate his aim, state the principles he followed, formulate the method he employed, and name the results he obtained. How is a method of child study anticipated? Was the method rational or empirical? What were the Fables?—GUIMPS, 105, 149; QUICK, 318.

How Gertrude Teaches Her Children, which was written in Burgdorf and published in 1801, has not, as the name might imply, any logical connection with *Leonard and Gertrude*. Being desirous of communicating an account of his work and his plans to the public, he addressed fifteen letters to his friend Gessner. In them he formulated his laws of instruction and principles of method, and laid down a special method for the treatment of language, writing, drawing, and arithmetic. In conclusion the whole theory of sense impression is given.

Morf, his biographer, speaks of this as the most important and most carefully thought out of any of Pestalozzi's pedagogical writings. The following is Morf's summary of the work:

1. Sense impression is the foundation of instruction.

2. Language must be connected with sense impression.
3. The time for learning is not the time for judgment or criticism.
4. In each branch instruction must begin with the simplest elements and proceed gradually by following the child's development.
5. A pause must be made at each stage of the instruction sufficiently long for each child to get the new matter thoroughly into his grasp and under his control.
6. Teaching must follow the path of development and not that of dogmatic exposition.
7. The individuality of the pupil must be sacred to the teacher.
8. The chief aim of elementary instruction is not to furnish the child with knowledge and talents, but to develop and increase the powers of his mind.
9. To knowledge must be joined power; to what is known, the ability to turn it to account.
10. The relation between master and pupil, especially so far as discipline is concerned, must be established and regulated by love.
11. Instruction must be subordinated to the higher end of education.

Explain number 3 above. What is meant by "pause" in number 5? What is the meaning of "individuality?" Define "knowledge." What is meant by "the ability to turn it to account?" Explain the meaning of number 11.—GUMPS, Chap. XII; PINLOCHE, Chap. IV; QUICK, 368.

His last writing, *The Song of the Dying Swan*, was prepared in 1826, the year before his death. It might be called a review or retrospect of his theory and method as he had put them into practice, with a possible suggestion

as to how they might have been improved. In it he treats of the moral, intellectual, and industrial elements in society and gives us an exposition of his idea of elementary education. There are many defects in it, to be sure, but when it is remembered that he was losing his strength and no longer had the valuable help of his assistants, we can easily overlook the illogical arrangement and may well wonder at the wealth of original ideas.

How is education defined? What is said of the moral life? The intellectual? The industrial? Make a synopsis of *The Song of the Dying Swan*.—GUMPS, Chap. XVII; QUICK.

We now come to a more detailed discussion of Pestalozzi's philosophy of education, his psychological method, his principles of teaching, and the means employed by him in presenting the different subjects in his curriculum.

Early in life Pestalozzi became conscious of the debased social condition of the people, and was convinced that education was the one and only means by which this condition could be improved; but he found the schools entirely inadequate to this task. He therefore turned his attention to elementary education, and for half a century sought to simplify the instruction and make it a more natural process.

Elementary education consists in reëstablishing the course of nature and in developing and improving man's powers. This development must follow the order of nature and be governed by the laws of nature: thus, and only thus, will harmony between the head, the heart, and the hand be maintained. This gives a threefold division of elementary education: the intellectual, the moral, and the physical, which are based respectively on the sense

impressions, the feelings or will, and the power of expression.

How was elementary education made a necessity? In what way were the schools inadequate? What was the place of the mother in the education of the child? What conditions must be met by the school? Give Pestalozzi's view of nature and compare it with the ideas of Comenius and Rousseau. Show the relation between a psychological tendency and a naturalistic tendency in education.—MONROE, PAUL; BARNARD; GUIMPS; PINLOCHE; BROWNING; COMPAYRE.

Pestalozzi's method of sense impression is based upon the idea of mental development. Every sense impression must have provision made in some way for a motor expression, and this is possible only when the sense impression is clear and distinct. We understand him better when we understand the meaning of his term *Anschauung*, which is variously translated as intuition, sense impression, and sense perception, and which Pestalozzi used at different times to mean the mental act itself, the knowledge gained, the mental faculties, and the subjects of the outer world. But how is an *Anschauung* formed? Various stimuli from the outer world come to our consciousness by way of the senses, and we perceive the individual elements of knowledge, such as color, sound, touch, etc. These fuse into a whole or unit. In this way ideas are formed through sensations, the object being present. But ideas may be formed without sensations, the object being absent. An idea is simple when its content consists of one member only; it is composite when it consists of several members. A composite idea which is formed when the object is present, and which is given a meaning by ideas previously formed, is termed an *Anschauung*.

Give illustrations showing the various ways in which Pestalozzi used the term.—See *How Gertrude Teaches* (Bardeen Ed.); MONROE, PAUL; KRÜSI.

The sources of the essential laws of instruction depend: (1) upon nature, when the difference between appearance and reality is made plain, when sense impressions are associated, and when complex ideas are seen to depend upon simple elements; (2) upon the emotional side of the child's nature; and (3) upon preserving a harmony between the child and his environment. In consequence the law of instruction will rest upon three principles: (1) to teach the child to look upon everything that is brought before him as a unit; (2) to teach the form of every object; and (3) to make the child acquainted with all the words and names descriptive of the objects known to him.

Define instruction. What is the difference between appearance and reality? Are emotions the result of ideas, or *vice versa*? What is your view of the relation between the child and his environment? Show how the three principles stated underlie the teaching of reading, language, history, geography, arithmetic, and drawing.—HARRIS; QUICK; PINLOCHE.

We follow the simple course of nature when we classify observations and complete the simple before advancing to the complex; when all things essentially related to each other in nature have the same connection in mind; and when we strengthen and make clear the impressions of certain objects by causing them, through instruction, to affect the different senses. The development of the child's mental powers depends upon making the sphere of sense impressions (*Anschaunungen*) broader, and upon relating them through motor expression with life and conduct.

What is meant by the "course of nature"? What is meant by classifying observations? Define "the complex." When are things related? How are impressions made clear? What view did Pestalozzi hold regarding mental powers?—MONROE, PAUL; QUICK; PINLOCHE.

There are perceptions of the qualities of objects, of quantity and time, and of space. These are elements which fuse into the *Anschauung* of the object. Language is used as the means of gaining qualitative ideas because such ideas are expressed by it. Quantity and time are expressed by number, and through the use of number such ideas may be acquired. Space perceptions are expressed by form; hence drawing may be employed to give ideas of this sort. In order that all this may take place, an object present in sense in some form is necessary. Words, figures, and drawings are symbols only, and not real things. Instruction is assisting the child to gain an *Anschauung*, which being related to the symbol gives it a meaning and is afterward used to express the idea.

The following quotations from Pestalozzi's writings will not only serve the purpose of class discussion, but will elaborate and illustrate the foregoing principles:

"The education of men is nothing else than the fitting of every ring of the great chain which cements humanity and makes it a whole."

"The idea of elementary education to which I have devoted my life consists in reëstablishing the course of nature, and in developing and improving the tendencies and powers of humanity. It must aim at developing heart, mind, and body in such a way as to bring the flesh into subjection to the spirit."

"Education must consist in a continual benevolent superintendence, with the object of calling forth all the faculties which Providence has implanted."

"Elementary education is nothing else but conformity to nature in the development and perfection of the dispositions and faculties of men."

"The threefold aim of education is to fix the attention, to form the judgment, and to elevate the sentiments."

"A child who knows how to pray, work, and think is already half educated."

"My idea of elementary education was suggested to me by the sight of the evils I saw about me; evils resulting from the routine of the ordinary education."

"I wanted to prove by my experiment that if public education is to have any real value it must imitate the methods which make the merit of domestic education."

"The home is the true basis of the education of humanity."

"All human growth and power spring from inborn capabilities."

"Elementary education, then, ought to continue under the master, the mother's work, in the spirit of the mother and in the spirit of Christianity. It should in no way put itself in opposition to the child's former relations of feeling and disposition, but should bring its whole activity into living connection with them."

"The aim of education is the development of man as a whole with all his moral, physical, and intellectual powers; the particular lines of the development depending upon his position in the world,—that is, upon the actual life that awaits him."

"The aim of education is not to turn out soldiers, tailors, tradesmen, or bookmakers that are just good; but to turn out tailors, soldiers, etc., who are, in the highest meaning of the word, men."

"The aim of all education and instruction is and can be no other than the harmonious development of the powers and faculties of human nature."

"The problem or aim of education is to train those practical abilities which are necessary for the fulfillment of the duties of life."

"To be happy in this life and to become a useful member of society is the destiny of man, and is the aim of the education of children."

"The aim of education is the harmonious development of the powers and faculties of human nature."

"Instruction is the imparting of knowledge subjected to a certain order of succession, the beginning of which must be adapted to the first unfolding of the powers of the child, and the progress kept exactly parallel to that of his development."

"The aim of education is to use the ways and means by

which every child may be naturally and easily brought to the talents, sentiments, judgments, and attachments by which he becomes happy in his state of life and a useful member of society."

"Teaching is helping the child to become what he is meant to be."

"You should do for the children what their parents fail to do for them. It is all well and good for them to learn something, but the really important thing is for them to become what they are meant to be, and in becoming which they so often have no guidance at home."

"Oh! if men would only comprehend that the aim of all instruction is and can be nothing but the development of human nature by the harmonious cultivation of its powers and talents and the promotion of manliness of life. Oh! if they would only ask themselves, at every step in their methods of education and instruction,—'Does it further this end?'"

"All instruction of man is only the art of helping nature to develop in her own way. And this art rests essentially on the relation and harmony between the impressions received by the child and the exact degree of his developed powers."

"Sense perception considered by itself is nothing else than the mere being there of external objects before the senses and the mere stirring of the consciousness of their impressions."

"Object lessons are intended to teach the child to observe and to talk by recounting all the impressions received by surrounding objects."

"The child must (1) recognize objects generally and name each as a unity or an object; (2) become conscious of their characteristics and name these; and (3) by language gain power of more precisely determining characteristics."

"It was my object to arouse the faculties and bring them to bear on the pure and simple circumstances of domestic life, for I was convinced that in this way I should be able to form the hearts and minds of children almost as I pleased."

"The power of receiving impressions and the power of thinking are separated by a wide gulf which can only be bridged by the power of speaking."

"Words alone cannot give us a knowledge of things; they

are useful only for giving expression to what we have in our minds."

"Thus I found in teaching to read the necessity of subordination to the power of talking; and in the endeavor to find the means of teaching children to talk, I came on the principle of joining this art to the sequences by which nature rises from sound to word and from word gradually to language."

"The best elementary exercises for developing the child's power of comparing and judging and thus strengthening his thought, are those in number and form."

"The path of nature, which develops the forces of humanity, must be easy and open to all."

"I gave my children very few explanations; I taught them neither morality nor religion."

"The schools hastily substitute an artificial method of words for the true method of nature, which knows no hurry and is ready to wait."

What was the cause of Pestalozzi's failures and the secret of his wonderful influence upon education? What is the fundamental principle of Pestalozzian education? Give a summary of Pestalozzi's services to the cause of education. What may the teacher of to-day learn from Pestalozzi—the man and teacher? What from his educational theories? —KRÜSI, 169-192; REIN; BARNARD; QUICK; HARRIS.

Summary

The circumstances under which Pestalozzi worked and experimented had much to do in determining the character of his educational theories and practice.

Early in life he came under the influence of the writings of Rousseau and in turn exerted a direct influence upon Herbart and Froebel. Without him there would have been no Horace Mann nor Henry Barnard.

Pestalozzi declared that education should be universal, that it is the real cure for the ills of a debased society and that it is the duty of the nation to care for and foster this

education. He was the founder of the modern elementary school.

The *Leonard and Gertrude* is an educational classic. In it he shows clearly the evils of society and points out the remedy by educating the common people.

Pestalozzi insisted upon the necessity of sense training, protested against verbalism and rote teaching, holding that the highest purpose of the school is the moral one. There was no finality in his system, and this was the secret of his wonderful influence and power.

Pestalozzi used the term *Anschauung* in several ways:

1. For the *knowledge* obtained by the direct contemplation of the object before the senses—sense impression.

2. (a) For the mental act by which the above knowledge is obtained—observation; (b) for the mental faculties by which it is obtained—the senses; (c) for the objects of the world about which such knowledge is gained—sense objects.

The following great principles have become permanently incorporated into our educational system:

1. Education reforms and elevates society.
2. Education is an affair and duty of the state.
3. The child must be educated *in* society.
4. Education must be a natural, harmonious development.
5. There must be an active coöperation of the home and the school.
6. Instruction must be based on the immediate experience of the child.
7. The fundamental principle of all instruction is sense impression (*Anschauung*).
8. The means of instruction are number, form, and language.



Open Court Philosophical Portrait Series

JOHN FREDERICK HERBERT

CHAPTER IV

HERBART AND THE SCIENCE OF EDUCATION

THE educational theory of any age is not the result of chance nor of any one man's thought, but is a part of a great revolution, at the basis of which are human conditions. This movement stands in intimate relation to religious doctrines and to social, ethical, and philosophical theories as they are expressed in the institutional life of the people.

Five tendencies controlled the life of the eighteenth century: human reason instead of faith was employed to test the validity of institutions and creeds, because men sought liberation from tradition and dogma; it was an age of individualism, and a psychology founded on experience was used to attack these problems; there was a tendency in the direction of natural religion; a call for a return to nature in all lines of life; and the social contract was regarded as the foundation principle at the basis of the state. Rousseau was the central figure in education.

These tendencies crystallized into three great movements. The individual became recognized as a human being who must grow by development rather than be shaped and formed by society and law or the institution under which he was born. This led to an almost mad love of nature and was known as Naturalism. An extension of this view of individualism and Naturalism, followed by a

reaction toward a new movement looking to an ideal community life, was called Romanticism. And, finally, Idealism maintained that the world was in the making by a process of becoming, and that the individual must realize himself in an environment of social and ethical institutions by building his own world of experience in obedience to an imperative moral law. The *Emile* had caused Immanuel Kant to see that education was not world appropriation, but world building. He said, "Let each soul build up within itself a coherent and rational world so that it can lead a free, moral, natural life in the society of other souls."

Stimulated by Rousseau, Pestalozzi caught the inspiration of the age and entered upon the supreme task of educating humanity and of thereby bringing about a regeneration of society. All future ages will look back to Neuhof and Burgdorf and see there the beginnings of new things in education. "The French-Swiss Rousseau took the Saxon idea of education and converted it into a beautiful dream; the German-Swiss Pestalozzi converted the dream into a beautiful reality."

Pestalozzi was the founder of the modern elementary school. He recognized the great importance that must be placed on the home in education. He demanded that teaching be based on each individual's experience, and placed much emphasis on sense impression. Although he attempted to point out a way whereby a method of instruction should grow out of this, there was, after all, no finality, no science in his system. He must be considered as a pioneer only. He saw with clearness certain fundamental truths, but he could not see their implications nor how they could be practically applied.

Much remained to be done in education. The old

psychology by which Pestalozzi and his contemporaries were directed, following the lines of Descartes, Leibnitz, and Wolff, was found inadequate to solve the new problems of teaching. Hence there was need of a new psychology. The tendencies in all phases of life were in the direction of perfected moral character. Therefore a new standard was necessary, and a new method must be formulated whereby all the schoolroom activities, and especially instruction, should bear directly upon the development of moral character. Herbart became the leader of this great advance movement which put education on a scientific basis; and by virtue of this he contributed as greatly to the problem of instruction as did Socrates, Bacon, Descartes, or Kant to the problems of philosophy.

With which of the movements mentioned was Locke identified? Explain the meaning of "world building". What was Basedow's contribution to education?—DAVIDSON; MONROE, PAUL; ECKOFF; MACVAN-NEL.

NOTE: It would be well at this time to fix in mind the fundamental principles of the philosophers from Socrates to Kant, and the intellectual tendencies of the times. (See Falckenberg's *History of Modern Philosophy*.)

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NOTE: Begin by reading the *Biographical Introduction* by H. M. and E. Felkin in their translation of Herbart's *Science of Education*. Next take up the writings of De Garmo listed above. The book by Lange and De Garmo is valuable for the study of the educational doctrine. For correlation read (z) De Garmo, (y) Harris, Lukens, and *Herbart Year Books*.

Chronological Table

- I. BOYHOOD AND SCHOOL DAYS (1776-1794).
 - 1776 Born at Oldenburg, May 4th.
 - 1788 Entered the gymnasium.
- II. UNIVERSITY LIFE (1794-1797).
 - 1794 Matriculated at the University of Jena.
- III. LIFE AS A TUTOR IN SWITZERLAND (1797-1800).
 - 1797 *Letters on Education*.
 - 1799 Visited Pestalozzi at Burgdorf.
- IV. LIFE AND WORK AS A UNIVERSITY PROFESSOR (1800-1841).
 - (a) Period of Preparation (1800-1802).
 - 1800 Residence at Bremen.
 - 1801 *A Pedagogical Plan for Higher Schools*.
 - 1802 *Pestalozzi's How Gertrude Teaches*.
 - (b) First Göttingen Period (1802-1809).
 - 1802 *Privat docent* at Göttingen.
 - A B C of Sense Perception*.
 - 1804 *The Moral and Ethical Revelation of the World*.
 - Standpoint for Judging the Pestalozzian Method of Instruction*.
 - 1805 Call to Heidelberg. Made professor at Göttingen.
 - 1806 *General Pedagogics*.
 - 1808 *General Practical Philosophy*.
 - (c) Life at Königsberg (1809-1833).
 - 1809 Accepted call to Königsberg.
 - Opens pedagogical seminary.
 - 1811 Married to Mary Drake.
 - 1816 *Text-book on Psychology*.
 - 1829 *General Metaphysics*.
 - 1831 *A Brief Cyclopedic of Philosophy*.
 - (d) The Second Göttingen Period (1833-1841).
 - 1833 Accepts call to Göttingen.
 - 1835 *Outlines of Lectures on Pedagogy*.
 - 1841 Died at Göttingen, August 14th.

Biography

John Frederick Herbart was both an educator and a philosopher, although he subordinated his philosophy to his pedagogy. In his day science had advanced, philosophy had declined, and pedagogy, on account of its mysteriousness, was little understood. Other philosophers lectured on pedagogy in an indifferent way, but Herbart put his whole force and energy into it and made it a system. He is the common middle point of all the pedagogical study because he regarded pedagogy as an essential constituent of philosophy, and believed that by means of it the necessity of ethics and psychology as agencies of moral influence upon the individual in society can be demonstrated.

Herbart was a man of fine personal appearance. He was dignified and reserved, never careless in his dress, in his behavior to others, or in his conversation. His most prominent characteristic was his love for truth. His life was unusually simple and happy, always free from care, and devoted to philosophic thinking. He was a striking example of the German scholar and university professor.

What was gained by regarding pedagogy as a constituent of philosophy? Why was Herbart little known in his day? Define philosophy, psychology, ethics. Give the meaning of the term pedagogy. (See Introduction.)—ECKOFF.

Herbart was born at Oldenburg, May 4th, 1776. His father was a government counselor. His mother, the daughter of a physician, was a woman of strong personality and great intellectual power, and was well fitted to direct

the education of her only child. Herbart was a delicate boy and on this account it was impossible for him to enter the public schools. Accordingly, he was placed in the care of a tutor who, through the clearness, definiteness, and continuity of his teachings, did much to stimulate the boy's native interest in learning.

Locate Oldenburg. What was Herbart's ancestry? Who was his tutor? What did Herbart study as a boy? How did his mother assist in his education?—FELKIN; DE GARMO; SMITH.

As a child he showed wonderful powers of comprehending and remembering. He was unusually interested in mathematics and displayed considerable musical ability. At the age of fourteen he wrote an essay on the freedom of the will which was prophetic of the intellectual strength that characterized his maturer years. He entered the gymnasium of his native town at the age of twelve and remained there until he was eighteen. His teachers reported of him that "He was distinguished among his school fellows for order, good conduct, and increasing industry in developing and improving his excellent natural abilities."

What was the direction of his musical talent? What was the gymnasium? What subjects did he study? Characterize Herbart as a schoolboy.—RUSSELL; FELKIN; DE GARMO; *Ency. Brit.*

In 1794, having completed the course in the gymnasium, he entered the university at Jena and took up the study of jurisprudence. This was done in compliance with the wishes of his father, although it was not in harmony with his own tastes, developed as they were under the influence of classical training. Accordingly, we find him during his three years' residence devoting much of his time to philosophic studies. At this time Jena was the center of the

philosophic thought and culture of Germany. Reinhold, a disciple of Kant, had been succeeded by Fichte as professor of philosophy. Schiller was professor of history, and Goethe living at the court in Weimar exerted no little influence in university affairs. German philosophy at this time was divided into idealism and realism. Fichte was an idealist and Herbart at first believed as he did, but soon after he became an independent thinker and broke away from this doctrine and became a realist.

Locate Jena and tell something about the university. Define idealism, realism. How did Herbart differ from Fichte? Why did Herbart reject idealism? Characterize him as a student. How was his mother of assistance to him?—FELKIN; ROWE; (x) PAULSEN.

Acting on the advice of his mother, he left the university in 1797, before completing his course, and went to live in the home of Herr von Steiger, governor of Interlaken, Switzerland, as tutor of his three sons. The education of these boys was left entirely in his hands, the only condition being that he should make bimonthly reports to his patron regarding the plan and character of the work, the methods used, and the progress of the pupils. Twenty-four reports in the form of letters were made. Five of these remain, and in them are shown the outlines of a course of education based on ethics and psychology.

Give the characteristics of each boy. How did Herbart teach, and how did they study? Having read the letters, outline the plan of instruction. How did he secure this place? How did his mother influence him in accepting it? Explain why he did not wish to accept the position.—(x) FELKIN; FELKIN, Chap. V.

The Switzerland period was a valuable and productive one, not alone from the standpoint of pedagogy but from that of philosophy as well. He was mainly concerned with

the problem of self-consciousness, the solution of which was fundamental and paved the way for his psychology which appeared sixteen years later. He visited Pestalozzi in his school at Burgdorf and was greatly impressed by what he saw there. As a result of this acquaintance and the study of the three boys, he conceived the idea of educative instruction and the doctrine of many-sided interest.

What is the problem of self-consciousness, and how is it related to ethics and pedagogy? Why was there a need of a new psychology? Describe Herbart's visit to Pestalozzi. What was there in Pestalozzi's method that appealed to him? How did he profit by it? Define educative instruction.—*How Gertrude Teaches Her Children* (BARDEEN); FELKIN, Chap. X.

In 1797, for certain political reasons and because of the illness of his mother, Herbart resigned his position in Interlaken and went to Bremen, where he resided with a friend and fellow student by the name of Schmidt. His teaching experience had exerted such an influence upon him that he resolved to abandon the study of law and to fit himself for a university professorship. The two years of his residence in Bremen were spent in the study of education and philosophy in preparation for such a life.

Who was Schmidt? What qualifications were necessary for a professorship? How did the Switzerland experiences influence his life and educational doctrine?—FELKIN; DE GARMO.

While living in Bremen, he prepared two important pedagogical papers: an essay entitled *How Gertrude Taught Her Children* and a treatise on *Pestalozzi's A B C of Sense Perception (Anschauung)*. The first was written with the design of helping mothers to form a correct idea of the value of Pestalozzi's method and of pointing out how it could be

used to advantage. The second was written under the conviction that the principle of sense perception would be of supreme importance when applied in a developed form to the whole of education.

Ascertain the circumstances under which these papers were written. Did Herbart teach in Bremen? How did he support himself? Where were his parents at this time?—ECKOFF; FELKIN, 12; DE GARMO; MONROE.

In the year 1802 Herbart defended his thesis in a public disputation, and in consequence the University of Göttingen conferred upon him the degree of doctor of philosophy. Very soon after he qualified as *privat docent* and began lecturing in the university on pedagogy and philosophy. These lectures, which were always carefully prepared and delivered *extempore*, soon attracted the attention of the entire university. Not long after he began his work, the University of Heidelberg offered him a professorship at a much larger salary than he was receiving. Upon his declining this offer, he was made associate professor of philosophy at Göttingen.

Why did he go to Göttingen for his promotion? What is a *privat docent*? What war was now in progress? How did it affect Herbart? Give an estimate of his professional standing. Is it probable that he was known to any Americans? Name some of his students.—FELKIN; ECKOFF; VAN LIEW.

The Göttingen period was one of unusual literary activity. He made many contributions to philosophy and wrote much on pedagogy. *The Moral and Ethical Revelations of the World* and *A Standpoint for Judging the Pestalozzian Method of Instruction* appeared in 1804. In 1806, his chief educational work, *General Pedagogics*, was printed, and in the same year he completed his *Practical Philosophy*.

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Can you assign a reason for this unusual literary activity? Summarize his work thus far. Why was he successful and popular?

In 1809 he accepted the chair of philosophy in the University of Königsberg. He occupied the position for twenty-four years and reached the height of his professional and literary power while here. In regard to this position he is reported as saying: "How happy I was to receive the offer of this most renowned chair of philosophy which, when a boy, I longed for in reverential dreams as I studied the works of the "Sage of Königsberg"!"

Locate Königsberg. Who was the "Sage of Königsberg"? Where had Herbart studied his works?—FELKIN, 20.

At Königsberg he founded a pedagogical seminary with which a practice school was connected, and thus realized a long cherished hope. A few boys were taught by Herbart and his students, and by means of this mutual observation and exchange of experience school inspectors, teachers, and professors were trained. Theory was combined with practice, and to this criticism was added. In this way the seminary became a center of great influence. William von Humboldt, Commissioner of Education for Prussia, encouraged the movement and appointed Herbart member of a school commission having the interests of higher education in charge. In 1811 Herbart was married to Mary Drake, an English lady, who was both in character and education worthy of his choice. The most important books written by him at Königsberg were philosophical. His *Psychology* appeared in 1824.

In what respects did his practice school serve as a model for the modern training school? Where had this experiment been tried before? Where was Pestalozzi at this time? Why did von Humboldt encourage

him? Characterize Herbart as a professor. Describe the work of his practice school.—FELKIN, 20; DE GARMO, 19; VAN LIEW.

Two educational tendencies have gone out from this school: one, which may be designated as the orthodox, follows Herbart literally; the other, the liberal, regards him as the common point of departure in a scientific study of education. When Herbart left Königsberg the seminary and practice school were discontinued, but the work was not lost. In 1836 Brzoska, one of Herbart's students and a professor at Jena, dedicated a monograph to him entitled *The Necessity of Pedagogical Seminaries in Universities*. In 1843 Volkmar Stoy, the successor of Brzoska and also a student of Herbart, founded a Pedagogical Society which grew into the Jena Pedagogical Seminary. Stoy belonged to the orthodox school. In 1862 Tuiscon Ziller, an exponent but never a student of Herbart, founded a similar school at Leipsic where he became the leader of the liberal movement. Professor William Rein, a student of Ziller, succeeded Stoy as the head of the school at Jena, in 1885.

Ascertain the difference between the educational views of Stoy and Ziller. Give a life sketch of each.—DE GARMO; VAN LIEW.

Herbart finally decided to leave Königsberg and hoped to be asked to succeed Hegel as professor of philosophy at the University of Berlin. Instead, he accepted the offer of a vacant chair at Göttingen where he remained until his death. In his last years he directed his energies to the preparation of his university lectures. *The Outlines of Lectures on Pedagogy* which appeared in 1835 completed and supplemented his *General Pedagogics*.

Why did he leave Königsberg? Why was he not invited to Berlin? Whom did he succeed at Göttingen?—DE GARMO, 21; FELKIN.

Herbart lived to see his educational system completed. He delivered his last lecture August 11th, 1841. On the 14th of the same month a stroke of apoplexy ended his life. His students bore him to his last resting place, which is marked by a marble cross bearing this fitting inscription:

“To penetrate the sacred depths of truth,
To strive in joyful hope for human weal
Was his life aim!
Now his free spirit hath the perfect light.
Here rests his mortal frame.”

Educational Doctrine

To the eighteenth century belong three specific educational tendencies. (1) Pietism was represented by Francke and avoided the use of the classics, basing its teachings upon faith rather than upon knowledge. The work of the school, according to this scheme, was to be made difficult. Education was of a purely religious character, and the child was to be prepared for the church. (2) Philanthropism was represented by Basedow and aimed at encyclopedic and practical education. Under this plan teaching was based on knowledge. It demanded an easy method, since learning was to be made like play in order that the child might be happy. (3) New Humanism was represented by Lessing, Goethe, and Schiller. Its ideal was to acquire a knowledge of classical literature, the beauty of which, they believed, would win the child with little effort on his part. There were to be only a few subjects, but a deep insight was to be given into these few. Herbart directed these various movements into

a single movement with a scientific basis, and although he maintained an independent attitude toward all of them he was yet influenced by each. Moral education was based upon religion—Pietism; the classics were to be used as the material for instruction—New Humanism; and teaching was to be made scientific—Philanthropism.

Describe the schools of Francke and Basedow. In what way were these movements related to the Renaissance and the Reformation? What is encyclopedic education?—QUICK; COMPAYRE; ADAMSON, Chap. XII; MacVANNEL; MONROE.

The first view of Herbart as a teacher is given us in the letters written between 1797 and 1799 while he was living in Switzerland. These letters point us to the beginning of his lifelong task—to learn to apply the theoretical principles which he hoped to discover. He saw clearly that a study of the science of education was necessary as a preparation for the art of teaching. The letters are valuable to us because they describe his practical attempts at teaching, and at the same time enable us to follow his mental development during the formative period of his life. He believed the *Odyssey*, in the original, to be the best book with which to begin the instruction of boys, and he seems to have applied the principle successfully. This anticipated a very important theory. He saw that the child's circle of thought should be so enriched that it would enable him to gain new moral and intellectual truth. His teaching experiences enabled him to develop the doctrine of many-sided interest and of educative instruction. In concerning himself with the problem of self-consciousness he laid the foundations of his psychology.

Describe the boys mentioned in the letters and point out their differences. What is the *Odyssey*? What theory did Herbart anticipate?

Give meaning of "circle of thought". How is a method of child study suggested?—BOONE; VANDEWALKER; *Herbart Year Books*; (x) FELKIN; REIN.

How Gertrude Taught Her Children, written during Herbart's residence in Bremen and addressed to three ladies of wealth and culture with whom he was privileged to associate, is especially valuable, showing as it does the relation of Herbartianism to Pestalozzianism. He first describes what he saw in Pestalozzi's schoolroom, and then shows how the methods used, although they were correct, did not extend far enough, and that there is a necessary step beyond mere sense perception, the use of which will lead to moral character and will training.

How did Herbart criticize Pestalozzi? Show how Herbart would extend the idea of the *A B C of Sense Perception*. How do Pestalozzi and Herbart differ in their views of the ethical aim?—HARRIS; (x) REIN; ECKOFF; FELKIN.

Herbart brought both his psychology and his pedagogy to bear upon Pestalozzi's problems and showed how they could be solved and what was necessary to make a complete system of education. His idea is evident in the following: in *On the Proper View for Judging the Pestalozzian Method of Instruction* he shows that such method is by no means qualified to supplant any other, but is suited to prepare the way for it. The whole problem of education, and particularly the great question of morality as the end, is discussed in *The Aesthetic Presentation of the Universe*. And, finally, *The A B C of Sense Impression* is the book which can be applied in the schoolroom.

The student should now trace the line of development and show how Pestalozzianism is complemented by Herbartianism.—(y) DE GARMO; ADAMS; HARRIS; (x) REIN; MONROE.

Herbart's *General Pedagogics*, written in 1808, and the *Outline of Pedagogical Lectures* disclose the entire system of his science of education. They constitute the true source for a study of his method and educational doctrine. It is not an easy matter to separate that which was Herbart's own thought from the contributions, interpretations, and additions of his contemporaries and successors; hence it may be well first to determine all that is comprehended under the general term Herbartianism, and afterwards resolve it into its elements.

"The plasticity or educability of the pupil is the fundamental postulate of pedagogics. Man alone exhibits plasticity of will in the direction of moral character. Pedagogics as a science is based upon ethics and psychology. The former points out the aim of education; the latter the way, the means, and the obstacles."

What is the meaning of educability? If fatalism is implied in the above, how are we to escape it? Define pedagogics. Distinguish between education and training. Why is a teacher necessary? What is the teacher's function? How should a teacher be prepared? Explain the relationships above mentioned. What are some of the obstacles to education?—LANGE AND DE GARMO; MACVANNEL; FELKIN; MONROE; REIN.

The aim of education is morality or virtue. "The term virtue expresses the whole purpose of education. Virtue is the idea of inner freedom which has developed into an abiding actuality in the individual. Inner freedom is a complete harmony between moral insight and volition."

Upon what does an act of the will depend? Explain the meaning of moral insight. Define voluntarism.—PAULSEN; LANGE AND DE GARMO.

There are four ethical ideas. (1) The idea of perfection, which points to health of body and mind. (2) The idea of

good will, which counsels the educator to ward off the temptation to ill-will as long as such temptation might prove dangerous. "The good will is the steady resolution of the man to consider himself as an individual under the law which is individually binding." (3) The idea of justice, which demands that the pupil abstain from contention. (4) The idea of equity, which is especially involved in cases where the pupil has merited punishment as requital for the intentional infliction of pain.

Where a number of pupils are assembled, there arises naturally, on a small scale, a system of laws and rewards: since every pupil, whatever his rank or social station, must be trained for coöperation in the social whole.

Show the difference between a social aim and an ethical one. How does law arise? Why does a child need training in coöperation? How does a child acquire ethical notions? Define law, custom. What is the relation of each to morals? Show how the children, in their own way, work out the idea mentioned above and make their own law.—PAULSEN; DAVIDSON; LANGE AND DE GARMO.

"The soul is a unity not endowed with intuitive or in-born faculties, which are only traditional terms employed to distinguish mental phenomena. The soul is a blank at birth, possessing but one power—that of entering into relation with its environment through the nervous system."

THE PROCESS OF MENTAL LIFE

A—Soul		B—Environment	
a. Native	b. Acquired	a. Primitive	b. Changed

The primitive environment acts upon the native soul, which by reacting changes itself into an acquired soul, and the primitive environment into a changed environment.

What does "unity of consciousness" mean? If the soul is a blank at birth, how does it acquire a content? Does this imply fatalism? Show how these notions differ from the old psychology.

"Through the relations mentioned the mind is furnished with its primary presentations of sense perception, and from these by interaction the whole mental life is developed. The continued interaction of these presentations leads through generalizations to concepts, and by similar processes to acts of judgment and reasoning."

"The soul is built up or acquires a content, not through the development of inherent faculties, but through presentations—through ideas resulting from its own experiences. Inherently it is neither good nor bad, but develops one way or the other according to external influences, according to what it receives in the way of presentations and the manner of their combination."

Contrast these views with those of Pestalozzi. In this connection discuss the freedom of the will. Upon what does the "manner of combination" depend? What is the function of the teacher in this process? Upon what will the kind of subject matter presented to the child depend? Define the term "educative instruction".—DE GARMO; REIN; MONROE; MACVANNEL; TOMPKINS.

Ideas come from two main sources, experience and social intercourse. Knowledge of nature is derived from the former, and the sentiments entertained toward our fellows from the latter.

CIRCLE OF THOUGHT

A—Experience with Things	B—Intercourse with Mankind
Knowledge	Sympathy

Define experience, social intercourse. What is knowledge? Define sympathy. What is man's relation to nature? How is geography related to history, and *vice versa*?—REIN; MONROE.

The aim of instruction is such a training of the circle of thought by means of interest that it will be capable of volition. The sequence is, *knowledge—interest—volition*. The ultimate purpose of instruction is contained in the notion of virtue, but in order to realize this ultimate aim, another and nearer one called many-sided interest must be set up. Interest means self-activity, and stands in a general way for that kind of mental activity which it is the business of instruction to incite. Apperception is the assimilative function of the mind, and only those ideas will arouse interest that have an apperceiving basis, previously gained in the circle of thought, by which the new may be interpreted.

Distinguish between instruction and education. Define direct interest, indirect interest. What is the meaning of many-sidedness? What are its conditions? Define self-activity. Show the relation of attention and interest. How are these related to sense impression? Name and define the kinds of attention. Does interest depend upon ideas, or upon will? Do ideas arouse interest, or is interest the means by which ideas are acquired? Herbart was an intellectualist. Explain. Can the teacher compel attention? Can a teacher compel interest on the part of the child?—(x) HARRIS; (x) DE GARMO; PAULSEN; LANGE AND DE GARMO; McMURRY.

“Instruction is to be linked to the knowledge that experience provides and to the ethical sentiments that arise from social intercourse. Empirical interest relates directly to experience, sympathetic interest to human association. Discursive reflection on the objects of experience involves the development of speculative interest; reflections on the wider relations of society, the development of social interests. To these are added aesthetic interests on the one hand and religious interests on the other, resulting from a non-progressive contemplation of things and human destiny.”

Is it possible for these interests to unfold equally in all pupils? If not, why not? If so, how? How may each of these interests grow one-sided? What effect has specialization upon many-sidedness of interest? Define discursive, speculative, empirical. Explain "non-progressive contemplation". Give illustrations of each kind of interest.

INTERESTS

1. As Objective—Knowledge		2. As Subjective—Sympathy	
a. Theoretical Knowledge	b. Practical Valuation	a. Man	b. God
(a) Nature	(b) Ideas	(a) Individual	(b) Group
1. Empirical	2. Speculative	3. Aesthetic	4. Sympathetic
			5. Social
			6. Religious

Instruction is synthetic or analytic and depends upon three factors: the teacher, the pupil, and the subject taught. By the synthetic method the teacher himself determines the sequence and grouping of the parts of the lesson. By the analytic method the pupil's own thoughts are expressed first, and these thoughts, with the teacher's help, are analyzed, corrected, and supplemented.

Give concrete illustrations of each form of instruction. Point out the merits of each. Show how the two methods may be combined in one. What is the difference between hearing a recitation and teaching a lesson?—(X) HARRIS; (X) DE GARMO; REIN; McMURRY.

Government is the immediate maintenance of outward order through enforced authority, partly that education may succeed, and partly to secure the safety of the child and the protection of society. Training is moral education in so far as it works directly upon the mind. Training seeks to build the will; government only holds it temporarily in check. Government works for the present, training for the future.

Show the relation between training and the idea of inner freedom. How is government possible and training impossible? What are the

essentials of good government? What is the George Junior Republic? Can a school ever become self-governing? —OUTLOOK, Vol. 88, 351.

Mental life consists in the reciprocal actions, relations, and conditions of the ideas. It is the business of education to supply the ideas, to assist in their arrangement, and to bring their proper relations before consciousness. This involves three things on the part of the teacher: (1) the selection of proper materials of instruction; (2) the articulation and arrangement of the same; and (3) its proper presentation. The first depends upon the aim of the lesson, the second upon the child's experiences, and the third upon a proper observance of mental laws. In the first we are concerned with the course of study, in the second with the lesson plan in general, and in the third with the teaching steps.

Give the meaning of reciprocal actions. What are the materials of instruction? How is the aim of the lesson determined? What mental laws must be observed? Explain the meaning of "teacher" in the above.—DE GARMO; McMURRY.

It has been shown that the circle of thought is made up of experience and intercourse. The original sources of all mental life are found in it, and all ideas which serve as an apperceptive basis are gained from it. The outer world of reality is a unity, and the inner world of conscious experience must grow as a unity. The course of study is a cross-section of the outer world, related and arranged, and following the apperceiving basis of the child's mind. There are two main divisions: (1) the historical, including history, literature, language, and art, as the products of man's intercourse with his fellows; and (2) the natural, including natural science and mathematics, which result from the experiences gained by man in his contact with nature. The

first of these sources supplies the ideas which arouse the interests of sympathy; the second, the interests of knowledge.

THE COURSE OF STUDY

1. Man Humanistic			2. Nature Realistic		
a. History, including Literature	b. Art Expression	c. Lan- guages	a. Geography	b. Nat- ural Science	c. Mathe- matics

In arranging the subjects in the course of study with reference to each other and the sequence by years or grades, two principles of relationship must be observed: (1) correlation—the relation which one subject in any given year bears to the other subjects in the same year; and (2) sequence—the relation which it bears to the same subject in both the preceding and the succeeding year.

It is suggested that at this point the student take up the subject of correlation and also the Culture Epoch Theory. The following references are recommended: BOONE; VANDEWALKER; HERBART YEAR BOOKS; (2) DE GARMO; (3) HARRIS; LUKENS; McMURRY.

Herbart mentions four steps in instruction: (1) clearness, or the apprehension of the single object; (2) association, or an elementary stage in the process of apperception; (3) system, or the step in which each part of that which is learned finds its proper place in relation to the other parts; and (4) method, the well-ordered self-activity in the solution of tasks and in investigation under leadership of the teacher. His successors have modified and extended this. Rein's statement concerning the teaching process is that the aim of the lesson should first be set forth. He says, "It is an unnatural condition if the pupil works and overtaxes himself without knowing the goal toward which he is striving."

Teaching being a process of mental development divides itself into steps: (1) the gaining of a clear sense perception (*Anschauung*); and (2) the development of an abstract idea out of this perception. The first is a process of apperception by which an *individual* notion is formed; the second is a process of abstraction by which a *general* notion is formed. Each of these steps naturally divides itself into two others. It is necessary in the process of apperception first to arouse such old ideas as the child may have and bring them into the child's circle of thought that they may be ready for the new ideas that are afterwards presented. One act is analytic, the others synthetic. In the abstraction or idea-forming process there must first be an association or comparison of the newly gained ideas with the old, and this is followed by a complete separation of the concrete and the abstract, which must afterwards be expressed in a formal statement. A fifth step is now necessary; in this the process of knowing finds application in an act of the will. Knowledge must be translated into the ability to do.

What principle should govern in stating the aim of a lesson? Try to discover these formal steps from your experience in learning. State objections to the use of the formal steps. What are the advantages of their use? What is a lesson plan? Why is one necessary?

THE FORMAL STEPS OF THE TEACHING PROCESS

Knowing				Doing
Concrete Perception		Abstract Thinking		Abstract and Concrete Application
Individual Notion		General Notion		
The Old	The New	Comparison	Fixing	Practice
Analysis	Synthesis	Association	System	Function
I	II	III	IV	V
Preparat'n Pres'n		Association General'n		Application
Clearness of Instruction		Forming Ideas		Realization

How do the theories of Pestalozzi and of Herbart agree? "Herbart's theory of interest is illogical." Explain. How is manual training based on Herbartian principles? What is the Herbartian basis of correlation? What is the difference between the development of individuality as an aim in education and as a social aim? Contrast the conception of mind held by Herbart and that held by Pestalozzi. What did Herbart owe to Rousseau? What was Kant's educational philosophy? Is Herbartianism applicable to higher education?—MONROE; HERBERT YELR BOOKS; (x) REIN; HARRIS; (y) DE GARMO.

Summary

Herbart was a philosopher educator. As a philosopher he was influenced by Kant and Fichte. In education his point of departure was Pestalozzi. He was an intellectualist and an individualist. His place has become a permanent one because he applied philosophy to education. He used the methods of the philosopher to solve the problem of the educator.

His problem was a threefold one: to write a new psychology, to point out a way of applying this to education, and to show how instruction could be brought to bear upon the development of moral character. In solving this problem he formulated a science of education. In doing this he gave a permanency to the movement begun by Locke, described by Rousseau, and made concrete by Pestalozzi.

His main principles may be stated as follows:

1. Education is individualistic. Social ends are reached through the individual.
2. Education must find its foundation in experience. The aim is found in ethics and the method in psychology. *Herbart reformed psychology and founded social ethics.*
3. The aim of education is morality or virtue.

4. The method of instruction is found in the doctrine of apperception.

5. Will depends upon interest. Interest in turn depends upon ideas—the kind of ideas represented and the way in which they are assimilated.

6. The child's development follows the development of the world.

7. The work of the teacher is threefold: (*a*) to select the proper materials of instruction, (*b*) to relate and arrange the same, and (*c*) to present this material in such a way as to arouse many-sided interest.

Modern education has been influenced by Herbart along a few definite lines:

1. Many training schools are conducted according to Herbartian methods and teachers are scientifically trained. The lesson plan and the formal steps are used in teaching.

2. Much of the psychology used in professional training is essentially Herbartian.

3. Courses of study have been rationalized, enriched and purified—an application of correlation and the culture epoch theory.

4. Many modern text-books have been written according to Herbartian principles.

5. Children are governed by means of interest aroused by the ideas presented in the instruction.



Portrait von Froebel, gezeichnet von K. Schreyer. Nach der permission

FRIEDRICH FROEBEL.

CHAPTER V

FROEBEL AND THE KINDERGARTEN

Educational systems and school organization, when regarded from the vantage ground of the twentieth century, have the appearance of design. They seem to have developed from the lowest grade of the elementary school through all the steps leading to the university, according to a carefully arranged plan. There is a perfect articulation of all the parts. Each fits into the other nicely, and all unite to make what appears to be one great and complete unitary system.

The evolution of an educational system is, in reality, the opposite of the process stated above. The history of educational systems shows that they are not the product of design nor the result of a prearranged plan, but that they come into being merely because of necessity. From the standpoint of the university there was perceived the need for a preparatory school, and it came into existence; and the same is true of each of the other schools. In the end each department of education is organized, and each part is adjusted to every other part. This was not the work of any one man nor of any one group of men, but some one, conscious of the spirit and ideal of his age, and having an organism fitted by nature to make use of his environment, expressed this ideal and so appears to have originated a system. On the contrary, however, he is only one link in the chain of

cause and effect in expressing and organizing an ideal of civilization.

It is an interesting fact that organized education is antedated by the philosopher. In one century a great system of philosophy is developed and matured; in the next century abstract ideas and truths are tested in the institutions of civilization and their worth there proved. But what is philosophy and who is the philosopher? Philosophy attempts to formulate a rational statement of man's personal attitude toward the more serious affairs of life. We philosophize when we reflect critically upon what we are actually doing in life, or are asking ourselves what the passions, faiths, successes, and doubts of life mean. He who formulates all this accumulated experience into a rational whole, according to a method, produces a system of philosophy that may be applied to the regulation of affairs of state, church, school, or personal life. Descartes, Spinoza, Leibnitz, Locke, Kant, Fichte, Herbart, and others are representative men of this class, and their systems, when studied and related one to the other, indicate the attempts on the part of such to discover a solution for three great problems of life: *What is reality? How are its parts related to each other? How do the answers influence men's conduct?* Comenius, Rousseau, Pestalozzi, and Froebel, as opposed to those named above, *lived* a philosophy but lacked a method, and so formulated no system. They expressed their philosophy in their schools. The others employed their systems in a scientific way, applying them to institutions of every kind, —Herbart especially to education and schools. This process has resulted in the formation of a science of government, of religion, and of education.

Before the time of Comenius, with few exceptions, the

interest in education had been confined to the universities, and while Comenius did much for elementary education, he was more interested in his pansophic scheme as it concerned higher education. Pestalozzi and Herbart had directed their best thoughts toward the reform and upbuilding of the elementary school. The spirit and tendency of the times were in this direction.

As civilization had advanced and new governments and new institutions had arisen in conformity to an ever expanding ideal, the attention of men of thought and action had been directed from man as such, destined for eternity and living only that he might fulfill this end, to the child destined to be a man, living in the world and for the world and for humanity. Both philosopher and educator gradually came to see that the man is the developed child.

The first attempts made to place education on a scientific basis were made from the standpoint of the adult. Comenius was the founder of modern educational method, not because he possessed much knowledge of child nature, but because he made clear the necessity of such knowledge. Rousseau made clear the error of this when he said, "We do not understand children and the first need of the teacher is an understanding of child nature." He inspired Pestalozzi, who, by basing all teaching on sense perception, took a step in advance. Herbart brought the strength of his psychology to bear upon method and so came nearer to the truth. But no one had yet seen that between the home and the school an important and critical period of human life intervenes. At this point the genius of Froebel was manifested, and in this is to be found his great contribution to the world, his service to childhood.

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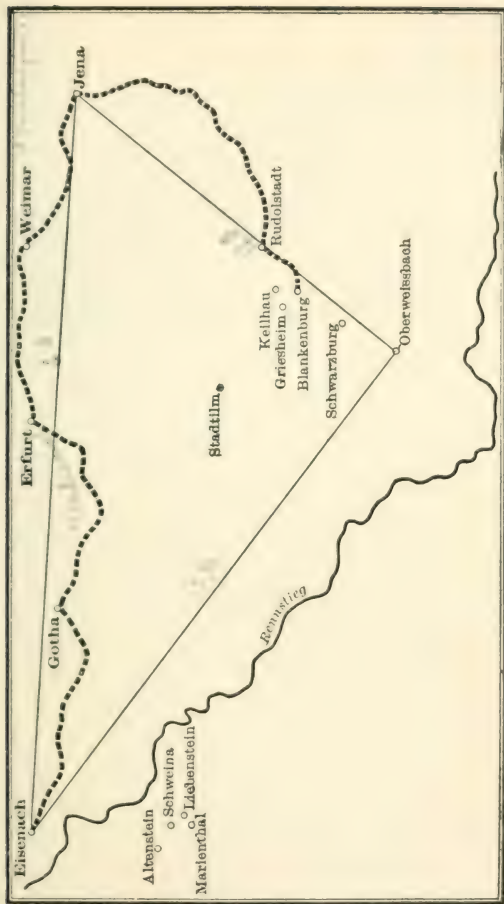
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NOTE: Perhaps the best book to start with is *Froebel and Education through Self-Activity*, by Bowen. Read the *Autobiography* at the same time if possible. The best treatment of his last days is by von Bulow; this also gives one a good insight into his educational doctrine. The book listed above by Barnard is excellent. Compayre's *History of Pedagogy* has a good chapter, as has also Quick's *Essays*. Monroe's treatment of the educational doctrine is good.

Chronological Table

- I. EARLY LIFE AND EDUCATION (1782-1813).
 - 1782 Born at Oberweissbach, April 21.
 - 1792 Went to live with an uncle at Stadtilm.
 - 1797 Apprenticed to a forester.
 - 1799 Matriculated at the University of Jena.
 - 1802 Death of his father.
 - 1805 Became a teacher at Frankfurt.
Visited Pestalozzi at Yverdon.
 - 1807 Tutor of three boys.
 - 1808 Studied under Pestalozzi.
 - 1811 Student at the universities of Göttingen and Berlin.
- II. LIFE AS A SOLDIER (1813-1816).
 - 1813 Member of Lützow's corps.
Met Middendorf and Langenthal.
 - 1814 Became assistant in museum at Berlin.
- III. LIFE AT GRIESHEIM AND KEILHAU (1816-1829).
 - 1816 Opened school at Griesheim.
 - 1817 Removed school to Keilhau.
 - 1818 Married Wilhemina Hoffmeister.
 - 1826 *Education of Man*.
Family Journal of Education founded.
- IV. SWITZERLAND PERIOD (1829-1835).
 - 1829 School at Wartensee.
 - 1833 School at Willisau.
 - 1835 Orphanage at Burgdorf.
- V. BLANKENBURG PERIOD (1835-1844).
 - 1837 Opened kindergarten at Blankenburg.
 - 1839 Death of his wife.
 - 1843 *Mutter und Kose Lieder*.
 - 1844 School closed. Lectured on the kindergarten.
- VI. LIEBENSTEIN PERIOD (1844-1852).
 - 1849 Met Baroness Marenholz-von Bülow and Diesterweg.
 - 1850 Opened training school at Marienthal.
Married Louise Levin.
The Prussian Decree.
 - 1852 Died, June 21.



THE ENVIRONMENT OF FROEBEL

Biography

We are concerned in our present study with the life of one whose thought showed a rich and rare development from a vague and indefinite notion of unity in the beginning to a clear and perfect conception of reality at the end. His life, far from being simple and uneventful, was filled with action and strivings. To him the reaching out of his inner nature after the inner connection of things had a deeper meaning than environment. His life affords us a picture of that perfect unity which characterizes his philosophy—a philosophy expressed in the kindergarten, and constituting the basis of the modern elementary school.

Friedrich Wilhelm August Froebel was born April 21, 1782, in Oberweissbach, a small village situated in the Thuringian Forest, in the southern part of Germany. His father was a grave, somewhat stern, but kind-hearted man—a Lutheran pastor having the supervision of the churches in several villages. His mother having died when he was an infant, he was left to the care of servants, by whom he was neglected. He was cared for tenderly by his step-mother until she had a son of her own, and then she turned against him, neglecting him in every way, and even treating him as a stranger. As a child Froebel was considered a dull boy. His father, having failed in his attempts to teach him, sent him to a girls' school, where he remained until he was ten years of age. His early life is characterized by three important tendencies: (1) the forming of the habit of

introspection, (2) his intense religious feeling, and (3) his love of nature.

Describe Froebel's father. Describe his home. How did it influence the formation of his character? How many brothers had he? How did his step-mother express her feelings for him? Give his impressions of the girls' school. How was he influenced by it? Why was he sent there? How was the habit of introspection formed? By what religious influences was he surrounded? How did he acquire a love for nature? Contrast his early life with that of Comenius, Rousseau, Pestalozzi, and Herbart.—*Autobiography*; BOWEN; BARNARD; (x) HAILMAN; QUICK.

Having gained the consent of his father, he went, in 1792, to live in the home of an uncle in the village of Stadtilm. He says in his *Autobiography*: "In my father's house severity reigned supreme; here, on the contrary, mildness and kindness held sway. There I encountered mistrust; here I was trusted. There I was under restraint; here I had liberty. Hitherto I had hardly ever been with boys of my own age; here I found forty schoolfellows, for I joined the upper class of the town school." The life in his uncle's home presents three aspects: (1) the development of strong moral character out of his religious nature, (2) a development through the external life of play, and (3) the development of his inner life of thought.

Upon the completion of his course at Stadtilm he returned to his father's home. Soon after he was apprenticed for two years to learn forestry, geometry, and land surveying. His master did little to instruct him, but the boy found many means for self-instruction and moral advancement. At the end of his apprenticeship he again returned to live with his father.

What did he study at Stadtilm? Give an account of his life there. Describe his teachers. What business did he wish to follow? Why was he apprenticed to a forester? What was the fourfold aspect of his work

as an apprentice? What report was made by the forester regarding him? How was his religious life affected by his communion with nature?—*Autobiography*; SHIRREFF; BOWEN.

His brother, Traugott, was a student of medicine in the University of Jena, and as the father wished to send him money, Friedrich was chosen to carry it. He became so much interested in the intellectual life of the university that his father consented to his remaining until the end of the semester. He possessed a small property which he had inherited from his mother, and he now received permission to realize from it. His father gave him a testimonial certifying to his fitness to pursue university studies, and, in the fall of 1799, he was matriculated as a student of philosophy. He listened to lectures upon many subjects, but his interest centered about a few. He said, "I desired and sought after some inner connection between the simple phenomena deduced from and explained by some simple root principles." He had loaned money to his brother, and in consequence of its not being repaid to him he found himself in serious financial embarrassment. As a result he was confined in the university prison for a period of eight weeks. Upon being freed from arrest, he left the university. He was then nineteen years of age.

Give an account of his student life. Upon what subjects did he hear lectures? What lines of study did he prefer? How did he occupy himself while in prison? What was the state of the feeling between himself and his father? In what year was Herbart a student at Jena? Did Froebel study philosophy?—*Autobiography*; SHIRREFF; BOWEN.

The year following his return from Jena he worked with a farmer, but had no definite purpose with regard to his future career. Very shortly after, he was called home on account of the failing health of his father, who died in 1802.

Froebel was now left to his own resources, and for three years he was engaged in Bamberg as a clerk, secretary, and bookkeeper. On the death of his uncle, Hoffman, with whom he had lived at Stadtilm, he came into possession of a legacy, and this made a settled profession possible. In 1805 he settled at Frankfurt-on-Main with the intention of preparing himself to be an architect.

How was he influenced by one of Schelling's books? What other books did he read? Why did he select the profession of an architect? How was he influenced by the death of his father? What changes had taken place in his mental life?—*Autobiography*; SHIRREFF; BOWEN.

Shortly after his arrival in Frankfurt he formed the acquaintance of Dr. Grüner, the headmaster of a Model School and a former pupil of Pestalozzi. Acting upon Grüner's advice he gave up the idea of studying architecture and became a teacher. Before entering upon his work in the school he spent three weeks visiting Pestalozzi at Yverdon, and was so deeply impressed with what he saw and heard that he resolved to spend more time in studying the methods employed there. This opportunity came two years later. After leaving Dr. Grüner's school he became a tutor to three boys and was permitted to take them to Yverdon, where he remained two years. In this way he came to know and to understand the theory and practice of Pestalozzianism. He saw the necessity for a better preparation for the work of his chosen profession, and in consequence the years 1811 and 1812 were spent in study at the universities of Göttingen and Berlin.

Describe his first visit to Pestalozzi. How did Pestalozzi influence him? What did he teach in Grüner's school? Describe his experiences as tutor of the three boys. Compare this with Herbart's experience as a tutor. What influence did nature have upon Froebel? Point out the

principles of the Pestalozzian method that served as Froebel's starting point. How did Froebel criticize Pestalozzi? What did Froebel study in the universities? What were his views on religion? On nature? On education?—*Autobiography*; BOWEN; *Barnard's Jour.*, XXXI, 49-68; BARNARD.

When, in 1813, the call came to the German patriots to defend Prussia against Napoleon, Froebel joined the army and was assigned to the famous Lützow corps. His regiment saw no active service, and, peace being signed the following year, he returned to Berlin and became an assistant in a mineralogical museum. His army experience was of great importance because of the acquaintance with Langenthal and Middendorf, with whom he formed a friendship which continued for life. They became his valued assistants and did much to carry on his work.

What was the cause of this war? How was Froebel impressed by the army? What were his duties in the museum? Of what value was this experience? In what way was this related to his symbolism? Give a short sketch of Middendorf and Langenthal.—BARNARD; BOWEN; LANGE.

Having completed his work at the museum, Froebel removed to Griesheim, near his home, for the purpose of opening a school to be known as the Universal German Educational Institute. The following year the school was transferred to Keilhau, where it was continued until 1829. Langenthal, Middendorf, and later Barop assisted him. At first the school prospered, but on account of the suspicions aroused concerning all new movements because of the organization of the German students, the government caused the school to be inspected. The report of the inspectors was not unfavorable, still from that time the institute gradually declined. In 1818, he was married to Henrietta

Wilhelmina Hoffmeister, a woman in every way worthy of him and one who proved a faithful helper in his great work. In 1826, *The Education of Man* was published and *The Family Journal of Education* founded.

What was the origin of the Griesheim school? Why was it moved to Keilhau? Give an account of the report of the government inspectors. What were the student organizations? Describe the school. Why was it closed? What lesson did Froebel learn by this experience? Who was Barop?—*Autobiography*; BARNARD; BOWEN.

In 1829, Froebel went to Switzerland to live. He first opened a school at Wartensee, but meeting with clerical opposition, he moved it to Willisau. Soon after Froebel accepted an invitation from the government to deliver a course of lectures to teachers and to open an orphan school at Burgdorf. The lectures were received with favor and the experiences in the orphan school suggested to him the idea of the kindergarten. The failing health of his wife, who died in 1839, soon made it necessary for him to return to Germany.

What were Froebel's relations with the Duke of Meiningen? Why did he go to Switzerland? Who accompanied him? With what opposition did he meet? At what time was Pestalozzi at Burgdorf? Describe Froebel's Burgdorf school and compare it with Pestalozzi's — *Autobiography*; BARNARD; BOWEN. (See map, p. 78.)

While at Keilhau, in 1837, he decided to open a school especially for the education of young children. This school was opened in the village of Blankenburg under the name *Anstalt für Kleinkinderpflege*, which name was afterwards changed to kindergarten. From the beginning the school attracted the attention of people of prominence, but owing to poor management, it was closed in 1844. The *Mutter*

und Kose Lieder was published during this period. He now traveled over Germany, visiting the most prominent cities lecturing to teachers and mothers on the subject of education in explanation of the kindergarten idea.

How did the kindergarten receive its name? What is the *Mutter und Kose Lieder*? What cities did Froebel visit? What method did he employ to get his ideas before the people? With what result? Name other great educational events that occurred in 1837.—*Autobiography*; BARNARD; BOWEN.

In 1849, Froebel took up his residence at Liebenstein, a small village famed for its mineral springs, which attracted annually many people of wealth. Among the first with whom he became acquainted were Baroness Marenholz-von Bülow and the celebrated educator Diesterweg. They were attracted by his educational theories and became his advocates and disciples. It had been his intention to open a training school at this place, but von Bülow's influence secured from the Duke of Weimar the use of a country house admirably adapted to this purpose, located at Marienthal, not far from Liebenstein. It was here that he opened his training school for teachers and established a new *Weekly Journal of Education*. In 1851 he was married to Louise Levin who had been one of his assistants.

Here Froebel spent his last days in teaching and lecturing, but not in peace. The unfortunate circumstances connected with the Prussian Decree did much to sadden his life. He died June 21, 1852, and was buried in the churchyard at Schweina near Marienthal. His grave is marked by a monument composed of a cube on which rests a cylinder surmounted by a sphere. On the face of the cube we may read: "Friedrich Froebel, born at Oberweissbach, April 21, 1782; died at Marienthal, June 21, 1852." Across the

cylinder are inscribed his own words, "Come, let us live with our children."

Give an account of Diesterweg's work as an educator. Under what circumstances did Froebel meet Baroness von Bulow? Who was Louise Levin? Why did the Prussian government issue the Decree? When was it revoked? How did it affect Froebel? How was the work of Froebel extended after his death? Name his assistants and helpers.—
BARNARD; VON BÜLOW; LANGE.

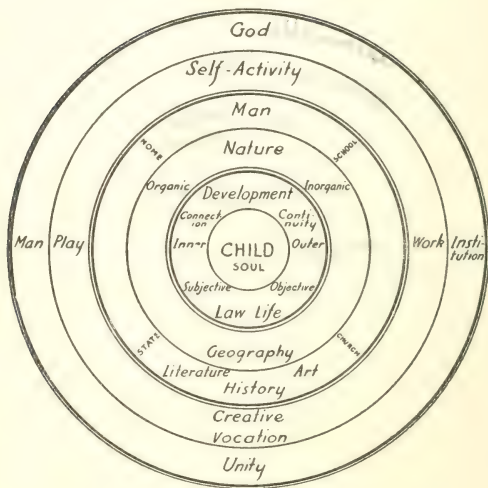
The following table will indicate the interesting relationships that were established in the Froebel family:

JOHN JACOB FROEBEL

<i>Cristoph,</i>	<i>Christian Ludwig,</i>	FRIEDRICH,	<i>August,</i>	<i>Traugott,</i>	<i>Karl</i>
Julius	Ferdinand				
Karl	William		—Wilhelmina Hoffmeister		
Theodore	Albertine-Middendorf		Ernestine-Langenthal		
	Alwin-Lange		—Louise Levin		
	Emilie-Borop				
	Elsie-Schaffer				

Educational Doctrine

Two events which occurred in the life of Froebel, although unimportant in themselves perhaps, indicate the direction of his interests and suggest the genesis of some of his views and educational theories. After he left the University of Jena a friend placed Schelling's *Bruno, or the World Soul*, in his hands. After reading it he said, "What I read in that book moved me profoundly." After the Keilhau school had closed, in company with Middendorf he visited Göttingen. While here, Professor Krause called his attention to one of Comenius's writings which treated of the earliest education of children. The first of these books



OUTLINE OF FROEBEL'S EDUCATIONAL DOCTRINE

contains the fundamental idea of his religious doctrine, the other the basic idea of the kindergarten.

Froebel's educational doctrine is an outgrowth of his philosophy which had developed gradually throughout his life. He was an intensely religious man who practiced his religion daily. His whole life was one of striving, a constant endeavor to penetrate the mystery of the connection between the harmony and the unity of the universe. The crowning act of his life was the establishment of an institution whereby a little child might be led gradually into a consciousness of the great and eternal unity.

The *Education of Man* was published in Keilhau in 1826. It is his most important writing, and through its study we may come to a knowledge of his entire system of education, as well as of his philosophy. Here he gives us his views concerning God and the universe. Here we read of his theory of evolution and of its application to the education of a child. He tells us of the principle of self-activity, and of its relation to play and the power of creation. And finally he points out how, by means of nature and by the application of certain fundamental principles, human beings come to self-realization in harmony with the universe.

The *Mutter und Kose Lieder*, or Songs for the Mother and Nursery, was published in 1843. This book represents practical experience gained in the kindergarten, and, in a sense, is a practical guidebook for mothers and teachers. The songs and games each have a meaning in the development of the child. They are intended to awaken self-activity, to encourage and direct development, and finally to lead to power and skill.

Make a study of these books, and show how the principles stated in one are applied in the other.—BOWEN; BEUST; HUGHES.

The mastery of a few principles will make clear the theory and application of Froebel's entire educational doctrine. His starting point is the child and his goal is the universe. The soul, or that which is internal, is united to nature, which is external, by the cogency of life and by obedience to a great and eternal law. In accordance with the laws of his own being the child must develop under the guidance and direction of another. That which at first is objective must become subjective. The outer world of experience becomes an inner world of reality, and realization comes through the developed consciousness of self.

Explain the terms "subjective" and "objective." Compare the view stated above with that of Herbart. Define self-consciousness. What is the universe? Froebel is a voluntarist. Explain.—MACVANNEL; EUCKEN; BUCHNER; MONROE.

"In all things there lives and reigns an eternal law. To him whose mind, through disposition and faith, is filled, penetrated, and quickened with the necessity that this cannot be otherwise, as well as to him whose clear, calm mental vision beholds the inner in the outer and through the outer, and sees the outer proceeding with logical necessity from the essence of the inner,—this law has been and is announced with equal clearness and distinctness in nature (the external), in spirit (the internal), and in life which unites the two. This all-pervading law is necessarily based on an all-pervading, energetic, living, self-conscious, and hence eternal Unity. This fact, as well as the Unity itself, is again vividly recognized, either through faith or through insight, with equal clearness and comprehensiveness; therefore, a quietly observant human mind, a thoughtful, clear, human intellect, has never failed and never will fail to recognize the Unity. This Unity is God. All things have come

from the Divine Unity, from God, and have their origin in the Divine Unity, in God alone. God is the sole source of all things. In all things there lives and reigns the Divine Unity, God. All things live and have their being in and through the Divine Unity, in and through God. All things are only through the divine effluence that lives in them. The divine effluence that lives in each thing is the essence of each thing.”—*Education of Man*.

In this opening paragraph of the *Education of Man*, Froebel formulates his conception of reality or the universe, and of the individual's relation to it. The world is a perfectly organized unity with law as the determining principle. The world or universe consists of units or individuals differing from each other. Each is independent in itself and at the same time a part of, and dependent upon the whole. Ultimately it is the destiny of each one to come into a harmonious relation with nature—man and God. The individual realizes self through his own activity—“the essence of the inner.” This realization is accomplished through the process of evolution or development. By this process the individual is so changed that he becomes different from his former self, while still remaining a unit. The structure becomes more complex, and power and skill are increased. The law of education is the law of relation or “inner connectedness,” the process is that of development, and the method of the process is self-activity.

“Education consists in leading man as a thinking, intellectual being, growing into self-consciousness, to a pure and unsullied, free representation of the inner law of Divine Unity, and in teaching him ways and means thereto.”

“The essential business of the school is not so much to teach and to communicate a variety and multiplicity of

things as it is to give prominence to the ever living unity that is in all things."

Every child discovers himself in the midst of a twofold environment. He finds himself the center of a small circle which comprises his real world—the universe. Education must enlarge this circle. On the one hand he touches nature, and on the other he lives in his inherited institutions under law. These constitute the conditions under which development is possible. But in order that this development may take place, all the natural powers of the soul must awaken into activity. By means of this self-activity the soul unites with nature—comes to a knowledge of it. Development must be continuous. Every part must be related to every other part, and the individual must feel himself related to his reality, his universe. Development must be connected. Knowledge must come as a whole. The environment is not regarded in its parts, but as a whole. As the great world of nature constitutes one unity, so all knowledge must of necessity be connected. Facts are not knowledge. It is only when they are organized and related that they may be regarded as such. It is, therefore, the work of the teacher and the business of teaching to place the child in the institutions in which he is to live, and to present to him such material, of instruction taken from nature, in such a sequence that development is certain.

What is man's relation to nature? Distinguish between development and growth. What is the difference between the "inner connection" of Froebel and the "correlation" of Herbart?—(x) HUGHES; BUCHNER; BOWEN; HALLMAN.

Every sense impression must find a motor expression, and the ideas and thoughts to be expressed must come from the outer world, wherein the inner world realizes itself.

Environment furnishes the material of knowledge, and the child, by relating and expressing this material, converts it into knowledge. Geography, history, literature, and art, as such, mean nothing to the child. He lives in the institutions of man, and it is only as he comes in contact with nature and finds opportunity to express himself in these institutions, that he relates his experiences and makes his own classification of reality.

How did institutions originate? How did man gain control of nature? How does a child realize himself? What is the meaning of "inner world"? How are experiences related? Show how geography comprises the whole environment of the child.—MONROE; (x) HUGHES; BARNARD; VON BÜLOW.

Play is the only mode by which the human being in the earliest stages of his development gives expression to the inner activity of ideas previously gained in his environment. In play, activity is not directed towards an end or aim for its own sake, but for gratification and self-realization. The play of a little child reveals the earliest beginnings of a vocation. This is because of the fundamental law of self-activity, whereby the relations between the different parts of a thing or of one thing to another are discovered. The practical application of this principle results in creativeness, by the agency of which new forms and combinations are made and ideas and mental images are given definite expression. The gifts and occupations of the kindergarten are organized means to this end.

What is the difference between play and work? What are the psychological steps in a creative act? What part does imitation play in this act? Compare this with Herbart's theory of interest. What are the gifts, and what are the occupations of the kindergarten?—BUTLER; CARTER; BEUST; HUGHES; MACVANNAL; WELTON.

The child is an organized, self-active being. God is the inner essence of his being. By the law of his being he develops and ever widens the horizon of his environment until at last he contemplates God in the universe of nature. By placing himself in harmony with man and the institutions he perceives the Divine Unity and realizes himself as a part of the great law—of reality itself.

How does man place himself in harmony with man? How is God the inner essence of being? Is God identical with nature? Was Froebel a pantheist? Explain.—MACVANNAL; HUGHES; EUCKEN; PAULSEN, 232.

The following selections, taken from the *Education of Man*, will serve to elaborate the principles stated above, or they will afford excellent material for classroom discussion.

"Education, in instructing and training originally and in its first principles, should necessarily be passive, following with due protection; not prescriptive, categorical, nor interfering."

"In good education, in genuine instruction, in true training, necessity should call forth freedom; law, self-determination; external compulsion, inner free-will; external hate, inner love."

"All true education in training and instruction should, therefore, at every moment, in every demand and regulation, be simultaneously double-sided,—giving and taking, active and passive."

"Play is the highest phase of child development, for it is self-active representation of the inner from necessity and impulse. Play is the purest, most spiritual activity of man at this stage, and at the same time typical of human life as a whole—of the inner hidden natural life in man and all

things. It gives, therefore, joy, freedom, contentment, inner and outer rest, and peace with the world. It holds the source of all that is good."

"To give firmness to the will, to quicken it and to make it pure, strong, and enduring in a life of pure humanity, is the chief concern, the main object in the guidance of the boy, in instruction and the school."

"What formerly the child did only for the sake of the activity, the boy now does for the sake of the result or product of his activity: the child's instinct of activity has in the boy become a formative instinct."

Write a character sketch of Froebel. What principles of Froebel may be applied to the grades above the kindergarten? How does the training received by a child in the kindergarten better fit him for work in the grades? Trace the meaning of the term *nature* from Comenius to Froebel. What events in his life had an influence in shaping Froebel's educational theory? In what ways are the theories of Froebel and Herbart alike, and in what ways different?—MACVANNAL; QUICK; BOWEN; (y) BLOW; VON BÜLOW; HUGHES; (x) HALLMAN.

Summary

Froebel's educational doctrines are an outgrowth of his philosophy of life, and his theories are far-reaching in their application to all phases of education and life.

His greatest service to education is the kindergarten. This institution has found a permanent place in our educational system, and its spirit and principles are fast permeating every grade of the common school.

Froebel starts with the universe which is conceived as a single organic unity having its being in a single principle—law—God. The end of man is to come into harmonious relation with nature, with humanity, and with God. He

must develop by means of his self-activity in the institutions of civilization.

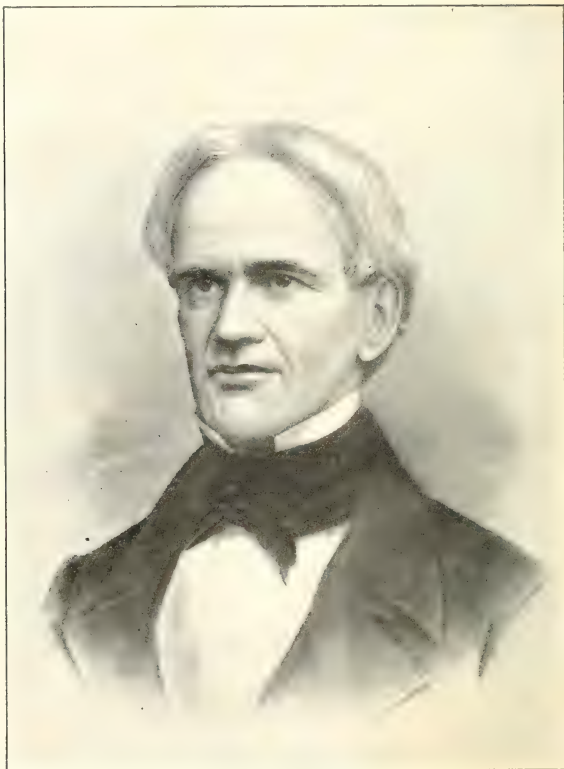
The child comes to a realization of self by the exercise of this activity in the home, school, society, church, and state. These constitute the means of education.

The child is an acting and creating being. Knowledge must grow out of action. The ultimate in education, therefore, is to attain to a complete realization of self, in the unity of man, nature, and God.

The prime principle in education is the law of inner connection and the means for development is self-activity. The manifestation of this is seen in play, by means of which the child becomes creative.

Froebel's four leading principles are as follows:

1. Education and instruction demand a developing method. The school must provide the means and assist the child to realize self.
2. The instruction must take hold of the will of the child. Every sensory impression must have a motor expression. Knowledge must be applied.
3. There must be an education of the whole man.
4. Education must bring the child into a harmonious relation with God, man, and nature.



HORACE MANN

From a painting in the Westfield, Massachusetts, Normal School

CHAPTER VI

HORACE MANN AND SCHOOL ADMINISTRATION

AT the time of the birth of Horace Mann, Pestalozzi, a man of fifty years, was living with the poor at Neuhof, and was just about to enter upon the real work of his life. Herbart, a young man of twenty, was a student at the University of Jena. Froebel, a boy of fourteen, had just completed his work in the elementary school. Rousseau had been dead eighteen years, and the school at Saros Patak had been closed one hundred fifty years.

For a century and a half Harvard College and the Boston Latin School had been in existence. There were common schools, it is true, but they belonged to a civilization that was neither European nor American. Our nation had partially forgotten the terrors and was slowly recovering from the disasters of the Revolutionary War. There was encouragement everywhere because the new and heretofore untried experiment in government was proving successful. New conditions were springing up, and new ideals which were gradually assuming shape in new social and educational institutions were forming. Between 1830 and 1860 these new ideals assumed definite form in what is known as the American Educational Renaissance.

The first and greatest care of the early colonists had been for education and by one of their first acts of legislation they had established the common school. They had brought

with them to America the European systems of two centuries previous, and a state church practically supervised and controlled education. This European ideal of education was the ideal of the colonists until the Revolution, and for this reason we find that cities like Boston patterned their schools after Eaton and Rugby. From Harvard College down to the district school the controlling ideas were British. When it is recalled that a large number of the early colonists were men of education and culture, graduates of Oxford or Cambridge, it can be easily understood how all this came about.

Another powerful influence in educational life was the sharp distinction that from the first had been emphasized in the social life of the rich and the poor. Class lines were closely drawn between the wealthy and the poor, the educated and the uneducated. People could not easily forget the glamour that gathered about nobility. In consequence of this there were here, as in Europe, two distinct classes of schools. The children of the wealthy and educated were sent to private schools and colleges, or they received their elementary training under a tutor, afterwards being sent to England to finish their education. The children of the poor, on the contrary, were of necessity obliged to attend the common school, and as this was supported by those who did not patronize it, it sometimes became almost as bad as no school at all.

Such was the tendency in education at the time of the Revolution. With the restoration of peace the schools became less and less efficient and were regarded with still greater indifference. As has been said, the church had, to a great extent, controlled education, but with the Revolutionary War there came a religious demoralization, which in

due time caused a revolt against the way in which religious training had been conducted.

Such a thing as the pedagogical supervision of schools and education had not been known, and a public institution for the training of teachers had never been thought of. But with the early days of the nineteenth century there appeared a small group of cultured men who saw clearly the untold worth to a republican form of government of the New England idea of a system of universal education, with schools established, supported, and supervised by the whole people.

These men prepared the way for the great educational revival of 1837, which became so far-reaching in its effects that its influence was felt to some extent in every state of the Union. Its results were permanent, and everyone finally came to believe in education as the only safeguard of a free republic. It was next necessary to show that what was needed was a reorganization of schools along new lines and in accord with the new and growing ideal. There was only one way by which this reorganization could be accomplished, by careful legislation enforced by vigorous, trained, and judicious administration; and in that way it was done.

When the time was ripe for action the right man was at hand. Horace Mann, an educator through intuition rather than by virtue of philosophical training, stood at the head of a group of educators, and it fell to his lot to become the leader. His was not the work of the teacher, but of the supervisor, the director of legislation, the adviser of school-boards, and the teacher of teachers. He was the first man in the United States to give the world an object lesson in school administration. He found the schools inefficient and

unorganized, with diverse aims and methods and often controlled by a foreign ideal. He bequeathed to his Commonwealth a well-ordered system, with the schools standing as a unit in perfect harmony with a new national ideal.

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Chronological Table

I. EDUCATION AND PREPARATION (1796-1827).

- 1796 Born at Franklin, Massachusetts, May 4th.
- 1816 Entered Brown University.
- 1819 Was graduated and became tutor in the university.
- 1821 Began the study of law.
- 1823 Admitted to the bar.

II. PERIOD OF PUBLIC SERVICE (1827-1853).

- 1827 Elected to the State House of Representatives.
- 1833 Elected to the State Senate.
 - Went to Boston to live.
- 1835 Chosen President of the Senate.
- 1837 Became Secretary of the State Board of Education.
- 1838 Founded the *Common School Journal*.
- 1843 Visited Europe.
 - Married to Mary Peabody.
- 1848 Elected to Congress.

III. HIS LAST DAYS (1853-1859).

- 1853 President of Antioch College.
- 1859 Died, August 2nd.

Biography

In order to form a just estimate of the great work of Horace Mann and to be able to assign him his proper place in the history of education, it is necessary that we know something (1) of the social, political, and educational conditions that made it possible for him to accomplish so much, (2) of the nature and extent of his education, and (3) of the strong and vigorous character of the man.

Horace Mann was born in Franklin, Massachusetts, May 4th, 1796. He was a member of an honorable and respected family. His father, a man of strong character, died when the boy was thirteen years of age. His mother was a woman of superior mind and great force of character, and was devoted to her children. Horace lived with his mother and worked hard upon the farm, assisting the family in its straitened circumstances until he was sixteen years of age. His home life and early experiences exerted a great influence upon him and did much to shape his character and to direct the good work of his life.

Give an account of his ancestry. Describe his home. What was the nature of the discipline in the home? What does Mann say of his mother's influence upon him?—HINSDALE, Chap. III; MANN, I, Chap. I; MAYO, 723; BARNARD.

Mr. Mann was always accustomed to work; he seldom had a day for recreation. But he had a great desire for knowledge, and early in life formed the determination to secure a good education. As a boy his opportunities were meager;

he did not attend school more than ten weeks in a year until he was sixteen years of age. But although denied school privileges, his education went on along other lines. He had no opportunity to study and enjoy nature, yet it was one of his teachers. Dr. Franklin had donated a library to the town of Franklin and the boy knew the books of this library thoroughly. As a boy he listened to the Calvinistic doctrines preached by Dr. Emmons in the parish church. He rebelled against this teaching, and thus early began to form for himself religious doctrines, which he always maintained.

Describe Mann's school days. Give the story of the founding of the library mentioned. What was his religious belief? Characterize his boyhood, and compare it with that of Froebel.—HINSDALE, 79 ff; MAYO, 723.

At the age of twenty the young man devoted six months to preparation for college, and in 1816 he entered the sophomore class of Brown University, from which he was graduated three years later, winning the highest honors in his class. During the two years following his graduation he served the university as tutor in the Latin and Greek languages, and as librarian. He proved to be an excellent teacher and exerted a strong and lasting influence upon his pupils. He took this opportunity to extend his knowledge of the classics and he also became interested in the study of science.

How was he prepared for college? Where is Brown University? What was the subject of his graduating oration? Describe his life at the university. What was his ideal at this time? Why did he win the highest honors?—HINSDALE, 86.

Mr. Mann was regarded by his associates as a young man of unusual ability, and they predicted for him a brilliant

career. In 1821 he began the study of law in the school of Judge Gould, at Litchfield, Connecticut. He was admitted to the bar in 1823 and continued in the practice for fourteen years. He is said to have achieved extraordinary success as a counselor and as a practitioner. In 1827 he was elected to the State House of Representatives, and was re-elected each year until 1833, when he was transferred to the Senate, where he served until 1837, being president of that body for two years. As a public officer he showed great interest in the large questions of the day, and was a member of influence, and highly esteemed by his colleagues.

Where did he live while practicing law? How did he attract the attention of Adams and other prominent men? Why was he successful as a lawyer? In what questions did he show interest? Who were some of his intimate friends?—HINSDALE, 89; MAYO, 724.

Two events of his life, occurring in this period, were of unusual significance in influencing his actions and in shaping his future career: the death of his wife after only two years of happy married life, and the reading of Combe's *Constitution of Man*. He had married the daughter of the president of Brown University. Her life had made his life noble, and her early death threw him back into the religious conflict of his earlier days. Through the reading of the *Constitution of Man* he became a believer in phrenology. The deductions drawn from the study of phrenology, as it was taught in the time of Horace Mann, were of much the same character and were relatively of as great service to education then as the knowledge derived from child study and experimental psychology is now. The insistence upon the care of the body, the regard of food and clothing as factors in morality, the study of environment as a necessary factor in education, the tendency toward scientific rather than empirical

teaching, the introduction of science into the curriculum, and the demand for a practical education, were some of the results of the study of phrenology.

Show in what way the death of his wife influenced his religious belief. Who was George Combe? Who were some of the prominent adherents of phrenology? Characterize Mann's life as studied thus far.—HINSDALE, 90; MANN, I, Chap. II.

An event occurred in 1837 which changed Horace Mann's whole course of life and made it possible for him to turn to public good the excellent preparation made by him in his early life. The legislature had passed a bill creating a State Board of Education in Massachusetts. This board was to consist of the governor, the lieutenant-governor, and eight members to be appointed by the governor and was empowered to appoint a secretary whose duty, under its direction, was to "collect information of the actual condition and efficiency of the common schools and other means of popular education, and diffuse as widely as possible throughout every part of the Commonwealth information concerning the most approved and successful methods of arranging the studies and conducting the education of the young, to the end that all children who depend upon the common schools for instruction may have the best education that these schools can be made to impart." The board was required, through its secretary, to make annual reports to the legislature. Mr. Mann, having been chosen secretary, abandoned his excellent legal practice and for twelve years devoted all his attention to this office.

Give the names of the members of this first board. Why was it created? Give a description of the school conditions prior to 1837. Why was Mann selected as secretary? How did these duties of the secretary differ from those of the present State Superintendent of

Schools? What had been the nature of state supervision in the United States previous to this time?—HINSDALE, Chaps. IV-V; MANN, I, Chap. II; MAYO, 719.

Mr. Mann had no sooner assumed the duties of his new office than he began a course of reading and study in preparation for his work. He came to see the needs of the schools and set about as best he could to reform the conditions. He planned a series of educational tours over the state, visited the schools, held meetings of teachers and patrons, suggested needed improvements, and then secured proper legislation. The results are recorded in his earlier reports. In 1838 he founded *The Common School Journal*. In 1843 he was married to Miss Mary Peabody, and spent the year visiting the schools of Europe. An account of this visit is recorded in his Seventh Annual Report. Through his influence and labors during these twelve years of service libraries were founded, teachers' institutes were established, and the schools of the state were improved in every way. Indeed, his influence became national in character, for the Massachusetts plan was widely copied in other states. This, however, was not accomplished without opposition on the part of three classes,—politicians, teachers, and the clergy.

How did he prepare himself for his new work? What were some of the defects in the schools? What countries did Mann visit in Europe? Give an account of opposition from the sources named. What salary did Mann receive as secretary? Who was Peabody?—HINSDALE, Chaps. VIII-IX; MANN, I, Chap. V; (x) HARRIS; *Living Age*, X, 105; BOWEN; MAYO, 729.

At the death of John Quincy Adams, who had represented his district in Congress for many years, Horace Mann succeeded him as a member of the House of Representatives in

Washington. He was elected in 1848 and served until 1853. His impaired health made him willing to give up the secretaryship, and his desire to take a part in the great issues of the day, and especially to take part in the great controversy on slavery, impelled him to accept this seat in Congress. He made five leading speeches, all of which were upon the slavery question; but although he was an anti-slavery man, he was not an abolitionist. He was not regarded as a politician; nevertheless, as a member of Congress, he had no little influence. Aside from direct party issues he still maintained his interest in education, temperance, and morality. On the same day in 1852 he was nominated as governor of Massachusetts and was offered the presidency of Antioch College. In accepting the latter he ended a political career and public service covering a quarter of a century.

Give a review of his service in Congress. What were the leading issues of the day? Why did he accept the presidency of Antioch College? To what political party did Mann belong?—HINSDALE, Chap. X; PARKER; MAYO, 754 ff.

Antioch College was founded by the Christian denomination and is located at Yellow Springs, Ohio. There was much to attract Mr. Mann to this new field, for he was to be its first president and would consequently have a hand in shaping its organization. His services in connection with the schools of Massachusetts had given him training in advanced ideas of the elementary, secondary, and normal schools, and he was therefore especially fitted to undertake this new work. The college was to be co-educational and there was to be no distinction made as to race. The spirit which had characterized Mr. Mann in his labors for education dominated his administration here. Among the

characteristic features of the college was the requirement of a study of the theory and practice of teaching as a part of the regular course. The excessive use of text-books was discouraged, and oral instruction was emphasized. In addition to the administrative work of the college, the president was called upon to serve in the capacity of teacher. Mr. Mann became a minister and finally the financial manager of the institution. He was a popular lecturer and a successful institute worker, and also took an active part in educational meetings in Ohio and in other states. His great power as a college president was seen chiefly in the personal influence he exerted over every student with whom he came in contact. Unfortunately, his usefulness and the efficiency of the college were seriously impaired by the financial difficulties with which it had been confronted from the beginning and which he had not been able to remove. This situation made the last days of Horace Mann sad ones. He died August 2nd, 1859. He was buried in the college grounds, but his remains were afterward removed to Providence, Rhode Island. In front of the State House in Boston stands a statue of Mann, erected by friends, teachers, and school children. We can say of him as was said of Comenius, "A grateful posterity to the memory" of Horace Mann.

Why was Mann selected as the president of Antioch? What were the ideals of this college? How did Mann influence his students? What subjects did he teach? What reforms were inaugurated here? Tell something of the addresses which he gave. What were his ideas respecting moral teaching? Give an account of the financial difficulties mentioned. Who were some of his friends? Write a character sketch of Mann. Give a summary of his educational achievements. Enumerate the reforms he inaugurated.—HINSDALE, Chap. XI; MANN, I, Chap. VI; BELL; MAYO, 760.

HENRY BARNARD

It is now necessary to direct our attention to a brief consideration of the great work of Henry Barnard, the coadjutor of Horace Mann, whose work Mr. Barnard supplemented. He was born in Hartford, Connecticut, in 1811, and died in 1900. He entered Yale College when only fifteen years of age and was graduated at the age of nineteen. At twenty-four he was admitted to the bar as a lawyer. The next two years were spent in travel in Europe and the United States, and at twenty-six he was elected member of the general assembly of his native state. At different times he was State Superintendent of Common Schools in Connecticut and Rhode Island, and Chancellor of the University of Wisconsin. In 1849 he took an active part in the organization of a national convention of teachers, of which Horace Mann became president. This convention developed into the National Education Association of America. In 1867, when the Bureau of Education was established by Congress, Mr. Barnard was made the first Commissioner of Education.

From 1837 until his death he was recognized as one of the foremost educators of the day, but the greatest work of his life was the editorship of the fifty volumes of the *American Journal of Education*. He collected the records not only of the educational movements in this country but of all similar movements elsewhere, and made accessible the wisest and best things that have come from the experience of the race in founding and conducting schools. His journal is the most reliable authority upon all departments of education. Nowhere else can be found such a number and variety of articles respecting education in Europe and the growth of school organization in the United States.—Harris; (x) Mayo.

Educational Doctrine

During the time that Horace Mann was Secretary of the State Board of Education of Massachusetts, 1837-1848, he rendered to the board annual reports. Nowhere is the greatness of the man more fully shown than in these reports. Far from being mere summaries of local facts and uninteresting statistics, they constitute a series of discussions on educational topics of vital interest to the nation at large. The reports, twelve in number, cover a range of topics as extensive as the needs of the schools. The problems of school economy, the equipment of schools, the duties of parents, the needs of communities, and the relation of the schools to the nation at large, are treated in a manner that reveals the power of the trained administrator; while the questions of the schoolroom, the methods of teaching, and the preparation and qualifications of teachers, are discussed with a grasp of the situation and a keenness of insight that mark the skilled teacher. Taken as a whole, the reports comprise a body of educational classics almost without parallel. A careful perusal of their contents reveals a knowledge of the real needs, and a recognition of the adjustments necessary to meet them. In many of his plans Mr. Mann anticipated present day ideas, and many of the reforms agitated by educators to-day were suggested in his reports. The reports are well worth a careful reading on the part of every student of education; for our present purpose we shall give but a brief summary of the contents of each.

In the First Report, written soon after he assumed office, Mr. Mann points out certain weaknesses in the school system and suggests definite remedies. He emphasizes the

necessity for better qualified teachers and a uniformity of text-books, and deplors the lack of close supervision. He discusses the duties of school committees and points out the importance of their work, sets forth the value of public schools as opposed to schools under private control, and urges the necessity of higher salaries for teachers. In a supplementary report, he takes up the matter of school buildings—plans of rooms, ventilation, lighting, seating, etc., and shows the need of more thought and care in their construction.

The Second Report is concerned principally with methods of teaching reading, orthography, and composition. His criticism of the a-b-c method of teaching reading, and his reasons for recommending the word method in its stead, might well serve as a present day discussion. The scrappiness of the reading selections, and their lack of proper arrangement in the texts in use are pointed out. His criticisms, however, are constructive rather than destructive; he makes definite suggestions as to ways in which the defects may be remedied.

The Third Report emphasizes the responsibility of the people for the improvement of the schools; refers to the employment of children in factories, and indicates the need of legislation in their behalf; shows the desirability of practical education in the schools; calls attention to the importance of school-district libraries, points out the need thereof, and gives suggestions as to the character of the books to be placed therein.

The Fourth Report shows the need of fewer school districts and larger schools. The advantage of union schools, from the standpoint of both economy of funds and ease of discipline, is pointed out. Consolidation of districts is

avored, the qualifications of teachers further discussed, the importance, in the interests of economy, of regular and punctual attendance is shown and the influence of the parents' interest upon the school is emphasized.

The Fifth Report is taken up largely with a discussion of the influence of education upon the practical affairs of life. The data upon which the conclusions are based are derived from Mr. Mann's own observation and from evidence submitted in reply to a circular letter of inquiry that had been sent out. The latter part of the report is given to a review of some of the industries of the state and to emphasizing the necessity of education as a preparation therefor.

The Sixth Report gives interesting data in regard to the number of pupils pursuing different school subjects, inquires into the reasons for their doing so, and makes suggestions relative to the composition of the course of study. With regard to the latter, the writer reaches the conclusion that caprice rather than intelligence dictates the subjects in the curriculum. The remainder of the report, and, in fact, the larger portion of it, is devoted to a discussion of the value of the study of physiology in the schools, and of the practical application of a knowledge of the subject to the affairs of every day life.

The Seventh Report is, in some respects, the most valuable of the series. It gives an account of the writer's visit to certain European countries for the purpose of studying the work of their schools. On this tour he visited England, Ireland, Scotland, Germany, Holland, Belgium, and France. In addition to making a study of the schools, Mr. Mann observed the work being done in other institutions, such as hospitals, asylums, prisons, etc. The report shows a grasp of the fundamentals of school work and a recognition of the

value of the methods used. In general, the writer speaks highly of the work of the Prussian and Saxon schools, and laments the conditions prevailing in England. In some respects the report is derogatory to the American schools although in other respects it is highly complimentary to them. The necessity, in a republic, of a universal system of education and the failure of the European countries in this respect are clearly indicated. The report discusses the condition of schoolhouses in Europe, as well as the textbooks and apparatus in use. The Lancasterian schools of England are described, their claims considered, and their weaknesses pointed out. The methods of teaching the deaf and dumb, and the results accomplished, are given considerable attention. The practical features of the report center in the discussion of the situation in Prussia and Saxony. The orphan asylums, the schools connected with prisons, the Redemption Institutes for young offenders, all are regarded as means for improving the general social condition. Much space is given to a description of the system of classification used in the schools, and of the methods employed in teaching the elementary subjects. Other topics considered are normal schools for the preparation of teachers, school supervisors, compulsory attendance, organization of higher schools, school government and discipline, and moral and religious instruction. The report is interspersed with suggestions as to how the American common school can be improved, not by copying foreign ways, but by adapting good wherever found.

The Eighth Report contains encouraging data relative to school attendance, expresses satisfaction at the growing tendency to employ women as teachers, mentions the work which is being accomplished through teachers' institutes,

indicates the extent and nature of the use of the Bible in the schools, discusses the power of towns to raise money for school purposes, and ends with an account of the teaching of vocal music and the good that should result therefrom.

The Ninth Report emphasizes the importance of equality of school privileges and the value of public education. Its value, however, consists in a discussion of school motives and school vices. The writer urges the importance of moral education, although recognizing the difficulties in the way of moral instruction. Means of obtaining obedience, school government, the evils that prepare the way for school vices, the value of interest as a moral factor, and the danger in false incentives in the schoolroom, are all carefully considered and intelligently discussed. The latter part of the report is given to a description of the Pestalozzian inductive method of teaching and an exposition of its value.

The Tenth Report first gives an account of the origin and development of the Massachusetts school system. It next takes up the arguments in favor of it, and seeks to point out the necessity for its maintenance. There are few discussions in educational literature that show more conclusively the duty of the state to provide and maintain means for general education. It is a work worthy of its author.

The Eleventh Report is a study of the effects of common school education, carried on in accordance with the principles of the New England system, upon the public good. The power of education in lessening crime, and thus in promoting the general social welfare, is emphasized, and the essential conditions for more positive improvement are shown. Mr. Mann's own views are reinforced by the testimony of practical educators, respected for their ability and the conservatism of their judgments.

The Twelfth Report is somewhat in the nature of a valedictory. In it Mr. Mann attempts to show his idea of the power of the common schools to improve the general social conditions. There is little that is new in this report.—little of that nature is attempted. A *resumé* of the author's work during his twelve years in office is given, his views are reiterated, and no apology is made for any act. Data are submitted to show progress in the work of the common schools. Mention is made of criticisms offered upon his work and of the censure he has received because of the position he has maintained. He vindicates himself fully, but does so without malice. In a general way, he shows the value of physical training as a part of the work of the school, points out the relation of education to poverty and plenty, indicates the necessity for education in civic matters, proclaims the teaching of morals as an essential in an educational scheme, and recognizes the need of religious instruction while pointing out its necessary aspects in American schools. Taken all in all, it forms a proper conclusion to his official writings and is in every way a production in keeping with the dignity of a public officer and in every particular worthy of the administrator, the educator, the man.

It can hardly be said that Mr. Mann had an educational doctrine as did Pestalozzi or Herbart, who worked out certain great principles, leaving to others the task of applying and adapting them. Mr. Mann was in no sense a theorist; he was an intensely practical man, concerned with the study of education more from the side of administration and organization than from that of the classroom. He did his work in accordance with a high standard which had been derived from his study of great truths.

When he came to the office of secretary he had the rich

experience that comes from contact with men of intense thought and action. He brought with him to this office a rare strength of character, an intuitive genius, a high regard for social and political virtue, and a trained intellect. He soon perceived the condition and needs of education and his past training and native power enabled him in an almost unconscious way to grasp and apply the proper remedy. He was not a professed philosopher, and yet he had a philosophy. This had grown out of his peculiar early religious experiences and later out of his interest in the subject of phrenology. This philosophy enabled him to attack educational questions from an entirely new standpoint, and it affords the student a key to his theory and practice.

Compare the work of Pestalozzi and Mann. What did Mann say of Pestalozzi? What motive induced Mann to resign his seat in the Senate for the position of secretary? What were the educational conditions and needs of his time? State his early religious experiences. How did phrenology influence him? What was Mann's method of work in educational reform?—MANN, I, IV, 81; MAYO; HINSDALE.

We can best study his philosophy and his views upon education by a consideration of his own words. The following selections are chosen from his reports, his *Journal of Education*, and his lectures and addresses:

"I hold it to be one of the laws of God that the talents of man can be developed in the best way and can produce the most beneficial results only when they act in full consonance with all the precepts and the principles of religion. The pursuit of knowledge or science is the pursuit of truth."

"I believe in the existence of a great immortal, immutable principle of natural law, a principle of divine origin, clearly legible in the ways of Providence—the absolute right to an education of every human being that comes into the world."

"Between religion and science there must be harmony.

Truth can never conflict with itself, nor God be the author of contradiction. No work of God can ever come into collision with any word of God."

Compare this view of God with that held by Froebel. What is meant by "nature"? How did the theologians of this time regard science? — HINSDALE; MAYO.

"Morality consists primarily in the performance of our duties to our fellow men; religion is the performance of our duties to God."

"Moral education is a primal necessity of social existence."

"How true it is that Christianity is made to shrink or expand to fit the intellectual or moral caliber of its disciples."

"We can conceive of a state of existence where we could be happy without knowledge, but it is not in the power of any human being to picture to itself a form of life where we could be happy without virtue."

What is the difference between moral education and religious training? How is morality related to social existence? How does his idea of virtue compare with Herbart's view?

"Civilization consists in a knowledge and an observance of the laws of God."

"National virtue is as much a product of wise institutions as is national wealth."

"The fortunes of a state depend upon antecedent causes. The future condition of Massachusetts will be modified and to a great extent determined by the force of causes now put in practice. Enlightened reason discovers the connection between cause and effect."

"To have created such beings as we are and to have placed them in this world without the light of the sun would have been no more cruel than for a government to suffer its laboring classes to grow up without knowledge."

"However loftily the intellect of man may have been gifted, however skillfully it may have been trained, if it be not guided by a sense of justice, a love of mankind, and a devotion to duty, its possessor is only a more splendid as he is a more dangerous barbarian."

"Without understanding any other human agency it may be affirmed that the common school, improved and energized as it can easily be, may become the most effective and benignant of all the forces of civilization."

By what method would Mann have virtue taught in the schools? Did the Calvinists believe in the law of cause and effect? Name the forces of civilization.—MANN, II, 7; IV, 346.

"Educate your children. Educate them in the great eternal principles of justice and right which underlie the entire length of human existence."

"As the moral tone of the community now is, children have not a fair chance to become moral men."

"All human character and conduct can be referred to two forces—the innate force of the mind acting outwards, and the force of outward things acting upon the mind."

"Education alone can conduct us to that enjoyment which is at once best in quality and infinite in quantity. God has revealed to us by his mighty works what he holds to be invaluable."

"Our means of education are the grand machinery by which the raw material of human nature can be worked up into scientific farmers, into scholars and jurists, into the founders of benevolent institutions and the great expounders of ethical and theological science."

"As each citizen is to participate in the power of governing others, it is an essential preliminary that he should be imbued with a feeling for the wants and a sense of the rights of those whom he is to govern."

"The great reforms in corporate bodies and in communities will never be achieved until private morals are brought into closer approximation to the standards of the Gospel."

What does the word "educate", as used above, mean? Where does he make reference to heredity and environment? Which is regarded as the more important? Formulate Mann's aim of education and compare it with Pestalozzi's.

"Nothing but universal education can counterwork the tendency to the domination of character and the servility of labor."

"The annihilation of the sun would no more certainly be

followed by darkness than the extinction of human intelligence would plunge the race at once into the darkness and the helplessness of barbarism."

"We err if we regard the common schools as ends and not as means. A forgetfulness of this distinction would send the mass of our children into the world scantily provided either with the ability or the disposition to perform even the most ordinary duties of life."

"A badly kept school is worse than none."

"All improvements in the school suppose and require a corresponding and simultaneous improvement in public sentiment."

"Whenever we find improvements in the schools it is a gratifying proof that higher views are prevailing in the community."

Elaborate the arguments for free and universal education. Why are schools not ends? Of what are schools the index? Why? What is a teacher's relation to the community? What is the process by which schools are improved?

"We need school committeemen who will scrutinize as carefully the moral character of the proposed teacher and his ability to impart moral instruction as they do his literary attainments and his ability to impart knowledge."

"If none but teachers of pure tastes, of good manners, of exemplary morals, had ever gained admission into our schools, neither schoolrooms nor their appurtenances would have been polluted as some of them now are."

"Every teacher ought to have some notion of the beings confided to his hands. The character of children is always forming."

"Preparation for teaching involves a knowledge of the whole being to be taught, and of the precise manner in which every possible application will affect it."

"It should never be forgotten that the highest duty of the teacher is to produce the greatest quantity and purest quality of moral action."

"One of the highest and most valuable objects to which the influence of the school can be made conducive consists in training our children to self-government."

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Formulate Mann's views concerning the qualifications of a teacher. Does he overemphasize morality? How does he anticipate normal schools? Why train for self-government? What was the school committee?—HINSDALE; MAYO.

"Aptness to teach involves the power of perceiving how far the scholar understands the subject matter to be learned—what, in the natural order, is the next step he is to take. It involves the power of discovering and of solving at the same time the exact difficulty by which the learner is embarrassed."

"The greater accumulation of facts until the comparing and foreseeing faculties have acted upon them is as useless as a telescope or a watch would be in the hands of a savage."

"Single ideas may be transferred from an author to a reader, but habits of thinking are intransferable; they must be formed within the reader's own mind if they are ever to exist there."

"In every intellectual department there must be accurate observation in collecting the elementary ideas, which ideas must be compared, arranged and methodized in the mind so that they may stand ready to be reproduced and to be embodied in any outward fabric or institution which their possessor may afterwards wish to construct."

"The ability to acquire and the ability to impart are wholly different talents. The former may exist in the most liberal measure without the latter."

"No one is so poor in resources for difficult emergencies as they may arise as he whose knowledge of methods is limited to the one by which he happened to be instructed."

"We arrive at knowledge in two ways: First, by our own observation of phenomena without; and second, by our own consciousness of what goes on within us. And we seek words aptly to designate whatever has been observed, whether material or mental."

"The pupil may do something by intuition, but generally there must be a conscious effort on his part. He must do more than admit or welcome; he must reach out and grasp and bring home. It is the duty of the teacher to bring knowledge within the reach of the pupil, but the final appropriating task must be the learner's."

"Until a desire to learn exists within the child, some

foreign force must constantly be supplied to keep him going; but from the moment that a desire is excited, he is self-motived and goes alone."

Compare the above with Herbart's process of teaching. Where is there a suggestion of Pestalozzianism? How is the above applicable to the teaching of reading? Where is expression suggested? What is meant by intuition? In what way does this psychology differ from that of to-day? Why is a knowledge of method necessary? Where is there a suggestion of a doctrine of interest? Point out the effects of his study of phrenology.

Summary

From what has preceded it will be evident that Horace Mann's service to the cause of education was of an entirely different character and occupied a different field from that of the other educators studied. They were educational philosophers, while Horace Mann was an educational statesman. The philosophers were concerned with the building of ideals; the statesman with means and methods for making these ideals practical realities. Three elements were responsive to the influence and show the effects of Mr. Mann's labors,—the people, the schools, and the teachers.

As regards the people, Mr. Mann aroused an interest in the public school and a faith in its efficiency that has done more to make common school education in the United States universal than any other agency that can be mentioned. By emphasizing the necessity of an intelligent citizenship in a republic, he did much to make the American school an institution of the state and to establish its right to state support and control. For the American state school system as it exists, for the democratic character of the common school, and for the practical aspects of American education, we are indebted primarily to Horace Mann.

With respect to the schools themselves, in organization, equipment, broadening of work, and clarifying of method, Mr. Mann did much. He was among the first to show the worth of supervision, and the responsibility attending the labors of the school committee. He showed the need of greater care in the erection of school buildings; he secured recognition of the need of a proper material equipment for the schools; he brought about the preparation of better textbooks, the material of which was selected and arranged with a thought of the pupils' needs and limitations; he emphasized the need for moral and civic training in schools; and he helped to secure changes in the course of study in the interest of studies that had a direct bearing upon the needs of the life and the activities of the day. He recognized the importance of environment, and sought to give it its proper place in the school scheme.

In Mr. Mann's work for teachers two aspects are apparent,—one dealing with preparation, the other with method. Through his labors normal schools became a component part of our school system, and institutes were started for the special training of teachers. Furthermore, he made apparent the value of libraries as school adjuncts and brought about their establishment. He was keen to recognize the teachers' shortcomings in the classroom and in school discipline; and by directing attention to these matters and demanding reason and consistency in the teachers' acts, he made possible a progress of which we may be justly proud.

While Horace Mann's labors were in a sense local and are often considered as belonging primarily to the evolution of the common schools of a single state, yet in a larger sense his services were national. His work became a model for

educational reform in many and widely scattered localities, and the results of his labors served as an impetus to educational progress in all those parts of our country that drew their inspiration from New England sources. For the present condition of our American common schools, for much that is commendable in the organization of the school systems of the middle and more extreme western sections of the Union, and for many of the agencies that make possible a better prepared body of American teachers, we are indebted to the skill, the insight, the genius, and the earnestness of the administrator, the politician, the educational statesman, Horace Mann.

Give a summary of Mann's work and influence. Write a character sketch of him. What can you discover in his theory and practice that is due to foreign influence? Tell the story of the controversy with the Boston schoolmasters. Write the history of normal schools in Massachusetts. How have the schools of your own state been influenced by Mann's work?—GORDY.

CHAPTER VII

EUROPEAN INFLUENCES ON EDUCATION IN AMERICA

IN concluding these studies, it is the author's purpose to show how the work of the educators who have been studied has exerted a modifying influence upon education in the United States; and how their educational doctrines, modified by time and place, have become an organic part of the theory and practice of our school system. Reference must also be made to the great educational tendencies of the old world, which, having grown out of its old civilization and having manifested themselves in the new world, have exerted a profound influence in shaping all institutional forms, but especially those of education and the school.

Frequent reference has been made to certain fundamental principles which are basic in educational systems. These may now be named as the principle of *origin* and the principle of *adaptation*. It has been shown by the first principle that the process by which an educational ideal becomes such is one of selection and evolution rather than one of creation according to design. Great principles were first expressed by the philosopher. In time these constituted the national ideal, which was in turn expressed in the institutions of state, church, or school. The processes of selection and imitation constitute the method of the principle of adaptation. A people selects and appropriates such elements from the ever changing ideal as best accord with its physical

conditions and its communal life, and these become incorporated in all forms of practical expression. This is also true in a new country where the people are representative of an old civilization. They select from the old that which seems best to them, and which they think is best adapted to the new place and circumstances. At first this is imitated in the material form and afterwards unconsciously modified by the new conditions. The law of development is as true in the life of a nation as it is in the life of the individual. A primitive environment acting upon the racial organism transforms it. This new organism reacting upon the natural environment changes it, and thus the creative process goes on.

Show how the foregoing principles are illustrated in France in the time of Rousseau. In the time of the Republic. In Prussia at the time of Frederick the Great. In England at the time of Comenius. In Sweden in the seventeenth century. In the spread of Pestalozzianism in Europe. In the spread of the kindergarten. Of Herbart's doctrine. How did Comenius give the world a new educational ideal? Show what was old and what was new in his ideal. Give illustrations to show that the educational reformer is more adaptive than he is original.

During the three centuries of American life one of the controlling tendencies in Europe has been a movement away from authority and towards individual freedom,—the development of the individual by means of voluntary acts originating in man himself, rather than by the performance of acts or duties imposed upon him by an outer authority. This tendency found a definite expression in four ways. (1) A new philosophical method was discovered. When fully understood, this method was employed in the solution of all kinds of life problems, and was applied in every phase of human activity. Doubt being used as a starting point, the certainty of self was established, and the difference between

the results upon the individual of an act that originated with the self and one that was imposed by authority was demonstrated. (2) The development of science and a new scientific spirit and method resulted. While this was at first bitterly opposed by theology, it gradually wrought out a revision of church creeds and succeeded finally either in working reforms in the old church or in establishing a new one. (3) Absolute and unlimited monarchies had been built up, but with the growth of new ideas and the consequent development of man's reason revolutions became frequent and absolutism was replaced by constitutional governments. Thus the chasm between church and state was widened and a greater development of individuality was made possible. (4) It now became possible for the common people to come into possession of a great ideal. Each individual saw the possibility of seizing upon it and making it his own by realizing it in his everyday acts. Everywhere there was a growing demand for universal and public education. School systems with new and better courses of study were organized, and new books and better school appliances came into ready use. Great teachers were produced, and new and improved educational theories and methods were evolved and practically applied.

England, France, and Germany have exerted a direct and lasting influence upon American education. In the New England colonies the models were English schools and systems. In the eighteenth century French realism exerted its influence. The dominating influence that inspired the educational revival of the nineteenth century, and which did much to shape its policy, was of a distinctly German character.

The prevailing thought of Europe in the seventeenth

century was the development of a new philosophy and a new education on a non-scholastic basis, and the organization of a school system that should be realistic rather than humanistic. The first prepared the way for the second, and the second applied the principles growing out of the first movement. Descartes in France and Comenius in Germany were, respectively, representatives of these movements. John Locke of England, in attempting to harmonize these two tendencies, exerted an indirect influence upon early education in America. His theory of the development of the human mind would tend to change humanistic methods into realistic ones; but since his system was suited only to royalty and the education of gentlemen's sons, it found little favor in a new land where all men claimed to be free and equal. Comenius, on the contrary, was understood, appreciated, and adopted. The Germans incorporated his ideas into the state system, and in this way his influence was felt by the American schools.

Explain the meaning of individualism. Why did theology oppose the advance of science? Why did people rebel against absolute monarchy? Give the arguments for free and universal education. Why had Spain no influence on education in the United States? Show the difference in results from the use of humanistic and realistic methods. What is the educational tendency of the twentieth century?—Hoyt-Ford, Chap. I.

Any outline of American educational history must, of necessity, be a tentative one; but for the purpose of examining into the nature of foreign influences, it seems best to name four more or less distinctly marked periods. (1) The colonial period extended from the earliest settlements to the opening of the Revolutionary War. This period subdivides into the earlier and the later. In the early colonial

period the people were engaged in subduing the wilderness, in finding ways and means to live, and in adjusting themselves to a new environment. Their schools were naturally a close copy of those of the mother country. In the later period there is to be seen a working out of the processes of selection and adaptation. Because of many changes the schools suffer from a loss of efficiency. (2) The federal period may be said to extend from the year 1776 to 1837. Following the disasters of the Revolutionary War, and coincident with the formation of a new government, education as a system seemed to decline and began to assume a distinctly national character. This period shows foreign influences of a new kind. (3) The Renaissance included the period extending from 1837 to the opening of the Civil War; this period is distinguished as a time of organization and administration. (4) The modern period extends from the Civil War to the present time. This has been a period of development, assimilation, and extension, and covers the evolution of a distinctively national system of education.

There are three ways in which foreign influences through personal contact or educational literature may affect a country. (1) The original settlers bring with them the home ideals which they endeavor to incorporate into a new system under new conditions. (2) As the new country becomes established, prominent men visit other countries and in this way come in contact with new ideas which they endeavor to work out in their home land. (3) Prominent characters come from other countries to the new, and exert no little influence upon the institutions which they find. The first and second of these are seen to be true in the colonial period, the second and third during the federal period, and the third particularly during the modern period.

Make a list of the original colonies, the date of the settlement of each, and the European nation by which settled. Compare the early educational conditions of Virginia and Massachusetts. Of New York and Massachusetts. Of New York and Pennsylvania. Of New England and the South Atlantic States. Report on the early school legislation of Massachusetts and Connecticut.—DRAPER; MARTIN; WICKERSHAM; (x) HINSDALE; (x) STEINER; MAYO; ADAMS.

It has already been shown that the educational doctrines of Comenius developed along two lines which finally merged into one: (1) an attempt to reform elementary education, and (2) the pansophic idea which was applicable to higher education. It is not probable that his philosophy and his methods as such were known in the United States until near the close of the colonial period, yet evidence can be found that they were in practice long before this. Comenius visited England in 1641, and it is safe to infer that he was somewhat known to the educated men of New England. The scholars of America were more concerned with the ways and means of higher education—of knowledge getting—than they were with teaching and elementary education, and as Comenius himself at this time was more concerned with his pansophic scheme, his *Didactic* would attract little or no attention. *The Great Didactic* had been translated into the German language and its principles had long been put into practice. It was through these translations that America first knew of him, and afterwards through translations made from the Latin to the English language in England. A careful comparison of *The Great Didactic* and most of the books on pedagogy, written in the United States previous to 1850, will show marked resemblances, and will furnish ample evidence that the writers had had access to the writings of Comenius. This could have been possible only through the original Latin edition or through the German

translations. The Moravians who settled in the colonies furnish no evidence of having exerted any influence upon education in this country.

How do we know that Comenius's methods were practiced in the United States? Why did the Moravians influence American education so little? Compare any early work on pedagogy with *The Great Didactic*. What is your conclusion? How has Comenius influenced the teaching of Latin? When were schools first graded in the United States? Had Comenius become president of Harvard, what do you think would have been the effect upon American education? What practices do we find in the schools to-day that are directly due to Comenius's influence?—
BUTLER; HANUS.

In issuing the Declaration of Independence it became necessary for the American people to seek new relations and to form alliance with some European power other than the mother country. France had long been England's enemy and it was but natural that the United States should turn to her for assistance and that Congress should send commissioners to that government. Jefferson, Adams, and Franklin, who were sent in this capacity to France, were more than diplomats, they were men of large views and broad interest along the lines of science, art, and philosophy, and they became the media through which the great questions of the age in France and the wealth of European culture and art became known in America. In the founding of the American Academy of Arts and Sciences at Boston in 1780, we see the first evidence of French influence. The American Philosophical Society had been founded in Philadelphia in 1769. The former copied the Royal Academy of France, the latter the Royal Society of Great Britain.

Thomas Jefferson was instrumental in causing the introduction of French ideas into the University of Virginia, and through the teaching of the French language in the different

colleges these ideas were made familiar. In 1817, education was first organized in Michigan and shows strong French influence. The "Catholepistemiad or University of Michigania," which was prepared by Judge Woodward and established by legislative act, was no doubt suggested by the University of France. The act provided not only for a local university but for all public education; and later, after it had been reduced to comprehensible language, became the model in many states of the Union in the organization of their school systems.

In what capacity did Franklin, Jefferson, and Adams visit France? Is it probable that they were influenced by the work of Rousseau? By Voltaire? Compare the organization of the University of Virginia and the University of Michigan. Describe the Catholepistemiad. How did Franklin influence education? Did French influence show itself principally in higher or in elementary education? Why?—ADAMS; HINSDALE; DAVIDSON; THORPE; HOYT-FORD; McLAUGHLIN.

The influence of Germany upon education in the United States was, however, by far the greatest of that of any country. It was chiefly concerned with the reform of elementary education, the organization of the several parts into a system of schools, and the supervision of the same. Prussia served as an excellent model. Pestalozzi suggested object teaching and industrial education; Froebel called attention to infant education and infused a new spirit through the kindergarten into the grades; and, finally, Herbart gave a scientific aspect to the teaching art.

Our earliest knowledge of German education came from Americans who visited that country, especially from American students who studied in German universities. In the early part of the nineteenth century, the University of Göttingen appears to have been the most popular with

American students. Halle and Berlin came next and in the order named. Among the large number of Americans at Göttingen were Benjamin S. Barton, who received a degree in 1799, and was probably the first American to have that honor conferred upon him; Edward Everett was a student there in 1812; George Ticknor, in 1815; George Bancroft, in 1818; and Henry W. Longfellow, in 1829. Dr. Franklin was at Göttingen as early as 1766, and was the first American to visit and study in a German university.

Dr. Cogswell, who had been a tutor at Harvard, during his European travels, in 1818, visited and examined the work of both Pestalozzi and Fellenberg. He was more strongly impressed with the work of the latter than of the former. As a result of his visits at Yverdon and Hofwyl, he, upon his return in 1823, founded, in conjunction with Mr. Bancroft, the Round Hill School near Northampton, Massachusetts. The school was closed in 1839. While in existence, it attracted pupils from many of the best families and became very popular. It was probably the first school in this country to be largely influenced by German ideas. These ideas, however, were modified to suit the new conditions; individual attention was given to each boy, and out-of-door life was strongly emphasized.

In 1818-19, Prof. John Griscom of New York studied the schools of Italy, France, Switzerland, Holland, and Great Britain, and embodied the results of his visit in a remarkable book entitled *A Year in Europe*. In 1836, Prof. Stowe of Ohio; in 1838, A. D. Bache, the newly-elected president of Girard College; and in 1843, Horace Mann, made extensive tours of the different European countries. The results of their investigations are found recorded in their respective reports.

The *Report of Public Instruction in Prussia*, made by M. Victor Cousin to the French government, was one of the most important documents in the educational history of its time. M. Cousin had been commissioned by the French government to visit and report upon the different school systems of Europe. The report was printed in Paris in 1831. That portion of it relating to the Prussian schools was translated into English by Mrs. Sarah Austin, and published in London in 1834. This book was published in New York in 1835 with an added preface by J. Orville Taylor, and was read by John D. Pierce before he made his plan for the Michigan school system in 1836.

Prepare short sketches of the men named as having studied in or having visited the schools of Europe. Is it probable that any of them met Herbart? Froebel? Why was there such an unusual interest in education in America at this time? Compare the school system of your state with that given in Cousin's *Report*. Why did the German influence affect America more than other influences? Give a description of the Round Hill School.—ELLIS; HINSDALE; *Harper's Mo.*, LV, 704; HAMILTON; INDEX, *Barnard's Jour.*; HOYT-FORD.

Through the acquaintance of Pestalozzi with Fichte, Grüner, Froebel, Herbart, Ritter, Ramsauer, Diesterweg, and others, Pestalozzianism found a ready and early acceptance in the German schools; and yet it was through English sources that the methods first came into the United States. James Greaves had spent several years with Pestalozzi at Yverdon and Clindly. Upon his return to England he became secretary of the Infant School Society and later founded a Pestalozzian school near London. Charles Mayo spent three years at Yverdon and upon his return founded schools and did much to familiarize the people with the theories of Pestalozzi. He assisted in founding the Home

and Colonial Training College, in London, which aimed to train teachers in Pestalozzian methods. Mr. Mayo's sister became superintendent of this school, and Hermann Krüsi Jr. was a teacher there before coming to the United States.

In 1819, Robert Owen, a practical philanthropist and mill superintendent at New Lanark, Scotland, visited Pestalozzi and Fellenberg. Upon his return he incorporated the new ideas in an Infant School. The spirit which pervaded this school was the same as that which Froebel eighteen years later incorporated into his kindergarten. Both men drew their inspiration from the same source. Mr. Owen afterwards removed to America and purchased the great Harmonist estate in Indiana. This estate had been built up by the followers of George Rapp, a zealous pietist from southern Germany, who had been at the head of a similar estate in Pennsylvania. It was one of the many communistic, religious organizations so common in the United States at this time, and like all of them had been successful for a time, failing at last because of the character of the organization. Mr. Owen called the place New Harmony and purposed to work out an experiment in coöperative socialism. This experiment was of importance to education because he was seconded in his efforts by William Maclure, to whom may be ascribed the honor of having given the earliest presentation of Pestalozzianism to the United States.

Mr. Maclure was born in Scotland in 1763. At the age of nineteen he came to Philadelphia on a business trip. Twenty years later he made that city his permanent home. He was a man of broad culture and his interests in education were many-sided. He was especially distinguished as a geologist. In the course of his frequent trips to Europe he

came into close touch with Pestalozzi and Fellenberg, and with Owen at New Lanark. It had been his intention to establish an agricultural and industrial school somewhere in the United States, but his friend Owen having at this time planned the New Harmony community, Maclure united his interests with this project. In 1806, Mr. Maclure had engaged Joseph Neef, a former assistant of Pestalozzi, to open a school in the United States, and had agreed to pay his expenses until he had learned the English language. The school was opened in Philadelphia in 1809, and continued there three years, when it was removed to Village Green, Pennsylvania, and from there to Kentucky. In 1825, Mr. Neef went to New Harmony where he remained until the colony broke up in 1828. He had charge of the higher elementary classes, and his wife, who was a daughter of Buss, another of Pestalozzi's assistants, taught the Infant School, which was modeled after the New Lanark school.

Write sketches of James Greaves, Charles Mayo, and Robert Owen. Describe the Rappites. What was Pietism? Describe the experiment at New Harmony. Write a sketch of William Maclure. Why was the influence of New Harmony not permanent?—MONROE; LOCKWOOD; WOODBRIDGE; HINSDALE.

The Pestalozzian influence was felt in New England much later than in other parts of the United States. Among the earliest advocates were Henry Barnard, A. Bronson Alcott, William Woodbridge, and Lowell Mason. These men did much to adapt the new methods to the New World civilization, and to give them a permanent form. Mr. Woodbridge was interested in the study of music, but more particularly in that of geography. Mr. Alcott organized schools and exemplified Pestalozzian methods. Mr. Mason adapted

the methods to the teaching of music, and Mr. Barnard, through the *American Journal of Education*, has done more than any other man to familiarize the people with Pestalozzianism. He has kept the record and has made the movement a permanent one.

The Oswego Normal School was the agency by which the extension of Pestalozzian doctrine was accomplished, and by means of which it became a fixed factor in our educational system. Dr. E. A. Sheldon, who had organized the Oswego schools in 1860, shortly thereafter visited Toronto, Canada, and examined some of the materials and appliances used in the Home and Colonial Training College, in London. He then continued the organization of the schools with particular attention to object teaching. After one year he secured the services of Margaret E. M. Jones, of London, who had been teaching in the Training College for several years. In 1862, Hermann Krüsi Jr. succeeded Miss Jones as head of the training school at Oswego. Mr. Krüsi was the son of one of Pestalozzi's assistants, and before coming to Oswego had taught in Mr. Mayo's school in London and in Massachusetts and New Jersey. In 1863, the Oswego school was made a state normal school.

Why was New England tardy in feeling Pestalozzian influence? Give a sketch of Dr. E. A. Sheldon. What did he do to make his school known? Who were some of his teachers? How did this school influence other schools? Compare this school with the normal schools founded before this in Massachusetts.—ABER; HOLLIS; GORDY; (x) KRÜSI.

The influence of Froebel's teachings, as a result of the establishment of kindergartens in the United States, came about in a unique way. The influence which had radiated from the school at Marienthal led to the establishing of a

considerable number of training schools in Germany, England, and France; and while in no instance did the kindergarten become incorporated into the state school system as an organic part of it, its value as an educating agency was felt and appreciated. The attention of the American people was first called to it by Henry Barnard, in 1854, and again in a more official way in 1868, when he was United States Commissioner of Education. Although the first kindergarten was established in Columbus, Ohio, in 1858, no great impulse was given to the movement until 1867, when Miss Elizabeth Peabody, of Boston, who had studied the theory and method of Froebel in Europe, returned and founded the American Froebel Union.

The plan of development has been along three lines: the private, the charitable, and the public kindergarten. Each step has seemed to prepare the way for the following one. The private kindergarten, as its name indicates, was maintained by tuition, usually under the patronage of a person of prominence, or of an association of some kind. The first was opened in Boston, and in 1872, the movement extended to New York under the leadership of Miss Marie Boelte. It was not long until all the principal cities were supporting one or more such kindergartens. On the whole, this branch of the movement was the least successful of any. The charitable kindergarten was an outgrowth of the private, and the two were not infrequently found side by side. The tuition was free and the pupils came from the homes of the poor. The schools were maintained by subscription and were usually conducted under the auspices of a kindergarten association. The first charity kindergarten was established in New York, in 1870. Later we find them in San Francisco, Chicago, and, indeed, in almost every city of import-

ance in the United States. The names of the persons most prominently connected with this movement are Mrs. Pauline Shaw, of Boston, Elizabeth Harrison, of Chicago, and Kate Douglas Wiggin and Emma Marwedel, of San Francisco.

As soon as the people saw the value of the kindergarten, a demand was made for its incorporation into the public school system, and thus it became possible for the charity kindergarten to be made public and to be supported the same as other schools. The first public kindergarten was established in Boston in 1870, but was soon discontinued. In 1873, Dr. William T. Harris, superintendent of schools of St. Louis, Missouri, assisted by Susan E. Blow, opened a public kindergarten in that city. From this beginning, in thirty-five years the influence has extended to 4,000 schools in which more than a quarter of a million pupils are taught.

No greater service has been done for the kindergarten than the translation of Froebel's writings into English, and the original contributions to educational literature by other leaders in this movement.

How did Mr. Barnard arouse an interest in the kindergarten? Who was Elizabeth Peabody? Trace the development of the kindergarten in your own state. Show the yearly increase of kindergartens in the United States during the last twenty years. Compile a list of the writings of prominent kindergartners in the United States.—(y) BARNARD; FISHER; HARRIS; DEXTER.

The process by which the doctrines of Herbart have impressed themselves upon the United States has been one of adaptation rather than of imitation. Herbart was philosophical and scientific, and left little that could be adopted and concretely applied. In this respect he was unlike the

others. They had worked out their theories in the school-room, therefore it was an easy matter to imitate them; but not so with Herbart. He dealt with great principles that must first be understood and accepted, after which they could be adapted to time, place, and circumstance.

Through the schools of Ziller and Rein, Herbart soon gained a large number of enthusiastic disciples in Germany. In fact, it may be said that he has influenced the scientific aspect of teaching in that country in the same way as Pestalozzi did the mechanical. Within the last thirty years a large number of Americans have studied in the universities of Germany and thus they have become familiar with Herbart's theories and their application. Upon their return to the United States, by means of translations and their own personal work, much has been done to impress Herbartian principles upon the schools. In 1892, the National Herbart Society was organized. Its purpose was to extend the ideas of Herbart and to promote their application under conditions found in the United States. The *Herbart Year Books*, the publication of the society, contain many valuable contributions. In addition to this, the translation of Herbart's works has been accomplished by the members of the society. In 1901, this organization was merged into the National Society for the Scientific Study of Education. The work of Herbart has thus been continued and broadened.

Herbart's influence may be summarized as follows: (1) many of the recent changes in the course of study are directly due to a better understanding of correlation and the culture epoch theory. (2) Teaching has grown scientific as a result of a better understanding of the teaching steps. (3) The methods of training teachers have been changed and

improved. And (4) the new psychology has become a reality, because without it scientific teaching is impossible.

Name the leading Herbartians in the United States. What has each done to further the influences of Herbartianism? How have normal schools been affected by Herbartianism? Give a list of subjects treated in *Herbart Year Books*. When and where are meetings of the National Society held? What Americans have studied the Herbartian methods in Germany?—DE GARMO.

Thus far it has been shown how only the elementary schools of the United States have been affected by foreign influences. It now remains to be shown to what extent this influence came into play in the founding of the secondary schools and higher institutions of learning. The principles governing in the one case will be seen to prevail in the other.

The ideals of the mother country were, after some modification, perpetuated in the new. The colonists at first merely adapted themselves to the new conditions, and as far as possible under the circumstances they imitated some cherished institution in the home land in realizing this ideal. In doing this they were absolutely free.

Nine colleges were founded during the colonial period. There seems to be no evidence that any of these was an original idea, but was rather due to the imitation of a European type. The colonists were highly religious and a large number of them were graduates of some English university. How natural, then, that one of their first cares should be a provision whereby future ministers and leaders might be prepared, and that these institutions should in part at least be supported by the church or state! In nearly every instance the colonial assemblies voted certain sums of money for the founding and maintenance of a college.

In 1636, when the general court of the colony of

Massachusetts voted £400 towards the founding of a college, Harvard University had its beginning. The object of this school at first was the training of young men for the ministry. It was voted to locate the college at Newtown, a name which was afterwards changed to Cambridge. In 1637, Rev. John Harvard, a graduate of Emmanuel College at Cambridge, England, came to America and settled at Charlestown. He was a Puritan, a man of great intelligence and deeply in sympathy with the success of this new school. At his death he bequeathed £800 and his library of three hundred and twenty volumes towards the endowment of the college. The Rev. Henry Dunster, who had been educated at Magdalen College in Cambridge, England, was the first to receive the title of President of Harvard College.—BUSH.

With the beginnings of the Virginia colony careful attention had been given to the founding of schools. As early as 1619 the home government had granted liberal endowments, and in 1620 taxes were levied for a college, open to both white and Indian people, at Charles City. This was the first attempt to establish a college in America. It had its ending in the massacre at Charles City in 1622. It was not until 1660 that the colonial assembly enacted legislation which resulted in the founding of a university. In 1691, William and Mary endowed the college by giving two thousand pounds, twenty thousand acres of land, the proceeds from a tax of one penny upon every pound of tobacco exported from Maryland and Virginia, and all fees from the office of the surveyor-general. Later the House of Burgesses added to this royal endowment. The college was named in honor of the king and queen and was located at Williamsburg. It gave Washington his degree as civil engineer, and here Thomas Jefferson, Governor Randolph,

Chief Justice Marshall and nearly all the Virginia statesmen of the revolutionary period received their training in politics and law.—ADAMS.

Previous to 1701 numerous unsuccessful attempts had been made to found a college in the colony of Connecticut. In that year, however, through the efforts of Rev. James Pierpont, a Harvard graduate, the legislature granted a charter for a collegiate school. It was not located at New Haven until 1717. Through the instrumentality of Cotton Mather, Elihu Yale had made many valuable bequests to the institution, and in 1745 a new charter was granted by which the name of the school was changed to Yale College. As Harvard traces its origin to graduates of Emmanuel, so Yale traces its beginning to graduates of Harvard. —(X) STEINER.

Each of the colleges above mentioned grew out of the needs of a single colony—the religion of a state. Princeton, on the contrary, was of no established state or church, nor of one colony or nationality, but was the outcome of influences emanating from the Presbyterian Church. These religious influences constituted a tie in the middle colonies stronger than that of European government. The famous "Log College" at the forks of the Neshaminy was the forerunner of this college. William Tennent, a graduate of Edinburgh, appreciating the need of training ministers, in 1727 opened a school of divinity in a log structure constructed by himself. The school was discontinued at his death, but it was the beginning and served as the model for a college for which a charter was granted in 1748. It was known at first as the College of New Jersey and afterward as Princeton University.—MURRAY.

The University of Pennsylvania is closely connected with the name of Benjamin Franklin and in its management and

organization more nearly resembles that of a state university than does any other of the colonial period. In 1689 a public grammar school was founded in Philadelphia after the English idea. It was formally chartered in 1697, as the William Penn Charter School and is said to be the origin of the University of Pennsylvania. Mr. Franklin, in 1749, issued a pamphlet on education which aroused much interest and was enthusiastically received. It resulted in the founding of an institution known as the College, Academy, and Charitable School of Philadelphia. The courses offered were more liberal than those offered in any other college in this country at that time. The first medical school in America was established here. In 1791, the general assembly interfering with the affairs, created the present corporation known as the Trustees of the University of Pennsylvania. —THORPE; WICKERSHAM.

King George II granted a charter, in 1754, to King's College "for the education and instruction of youth in liberal arts and sciences." A fund of thirty-five hundred pounds was raised and vested in a board of trustees composed of one Presbyterian, two members from the Dutch Reformed Church, and seven from the Church of England. A new charter was granted by the legislature, in 1787, and the name was changed to Columbia College. The trustees were selected from the board of regents of the State of New York and the state made appropriations for its support. —HATHAWAY.

Brown University, first known as Rhode Island College, was founded in Warren in 1764. In 1762 the Philadelphia Baptist Association in order to better provide the means for the propagation of their faith by better preparation for the ministry, resolved to found a college in Rhode Island to be under the control of that denomination. James Manning,

a graduate of Princeton, was the first president. The college was supported by private subscription, much of which was obtained in England and Ireland. In 1770 the college was located at Providence and the name was changed to Brown University, after a distinguished alumnus. Horace Mann was a graduate of this institution.—TOLMAN.

Rutgers is a college of the Dutch Reformed Church. It is located at New Brunswick, New Jersey, the charter being originally granted for Queen's College in 1766. In 1770 a second charter was granted under which it has continued to the present time.—MURRAY.

In 1754 Rev. Eleazer Wheelock opened a school for Indians in New Lebanon, Connecticut. Dartmouth College is an outgrowth of this school. The assemblies of Massachusetts and New Hampshire gave financial aid. The school attracted considerable attention and came to be known as Moor's Indian Charity School. It was finally located at Hanover, New Hampshire, and under a charter from King George III it was named for Lord Dartmouth. Daniel Webster was an alumnus and did much to preserve and perpetuate this school.—(x) BUSH.

In the period during and immediately following the Revolutionary War not fewer than fifteen colleges were organized. Most of these were sectarian in character and show little or no evidence of foreign influence, but with the opening of the nineteenth century there were manifested new features of control, support, and management. It is true that later many schools were founded that have remained under the control of private corporations. Yet upon the organization of the federal government the states began to assume the maintenance and to exercise control over several institutions. This was the origin of the state university.

It will be noticed that the colonial colleges were similar in that they were chartered by and were in part at least supported by the colonial government, but they were always sectarian and were not democratic. In the East, attempts had been made by the states to secure control of the colleges, but not with success. In the South and West, in the framing of the new state constitutions, provisions were made for a state university. By the passage of the Morrill Act, in 1862, the general government gave large grants of land to be used for educational purposes and this made it practical for every state in the union to have such an institution.

Name the colleges founded between 1776 and 1800. How did they differ from the colonial colleges? Show how the colonial colleges were similar. When did the state university reach its fullest development? What was the Catholepistemiad? When and how was the University of Virginia founded? What is the University of the State of New York? In what way have state universities been affected by foreign influences? —DEXTER, 279; ADAMS; BUSH; TOLMAN; MURRAY; HATHAWAY; McLAUGHLIN; (X) MAYO; BLACKMAR.

A study of the origin and development of secondary education in the United States reveals influences that are distinctly foreign in character. (1) The English grammar-school was the model which was closely followed in the beginning and was modified to suit the peculiar needs of the people. It was then used to aid in adjustment to new conditions. (2) The peculiar trend of religious thought in England was reflected in the colonies. This had much to do in shaping educational systems and in determining the character of the schools.

There are three stages in the development of secondary education: (1) the Latin school of colonial times,

followed (2) by the academy during the period from the close of the Revolutionary War to the middle of the nineteenth century, and (3) the high school of the present.

As the prime function of the colonial college was the preparation of ministers so the main object of the secondary school was to prepare students for college. The curriculum was narrow. Aside from the teaching of religion and the classics little was attempted. It had been enacted that every town of one hundred families might organize a grammar school and as there was a virtual union of state and church in the colonies at this time there was no likelihood of a dispute over the maintenance of these schools.

The Boston Latin School, established in 1636, was the first of the kind to be organized. It was supported by both public and private means. This school was followed by many others, notably at New Haven in 1641, at New York in 1659, and at Philadelphia in 1696.

At the close of the Revolutionary War, the ties with England having been severed, Americans were organizing a new government and the tendency to sunder church and state was everywhere more and more manifest. Nowhere was this more completely shown than in secondary education. The result was the *academy*.

The academy is distinctly of English origin. Milton first suggests it in his *Tractate*. It was the school of the non-conformist who had been excluded from all other schools. As many of the Americans were in close sympathy with the English dissenters, such schools were imitated in America. Soon they showed the influence of adaptation by taking on characteristics of a new and distinctive type.

The academies were endowed institutions and were

organized not so much to prepare men for college as to meet the needs of the middle class by affording a means for a practical and completed education. Courses of study were not very closely defined and much freedom was given the individual in the choice of subjects to be studied. They were organized under either self-perpetuating boards or religious bodies. In consequence they were strongly religious in character. A tuition was usually charged notwithstanding that they were sometimes called "free." In many instances they were used to give professional training to teachers.

At the close of the nineteenth century New York had nineteen academies, Massachusetts the same number, and every state could boast at least one. The Phillips Academies (Andover in Massachusetts in 1780, and Exeter in New Hampshire, 1781) were the most famous. Two Moravian academies were maintained at Bethlehem and Nazareth in Pennsylvania.

The academy was a school of a distinctive type. It originated because of peculiar needs and its influence was great, but with the opening of the nineteenth century the American ideal and tendency were setting toward a school system that should be under the exclusive control of the state. There was a growing demand for a school free from the church, open to all, supported by taxation, and managed by a board elected by the people and representative of them.

This led to the establishment of high schools. They took the place of the academy, grew out of the elementary schools, and prepared the way for the university. With such beginnings, such a system encouraged and fostered at times by the federal government, yet always maintained and

controlled by the people has developed into an American school system.

Describe the Latin schools. What was the *Tractate*? Explain the English origin of the academy. Describe the Phillips Academies? When did this country first feel the French influences in education? Describe the English grammar school. —DEXTER; BROWN; BOONE.

It now remains to be seen how the normal school idea originated, how it was affected by foreign influences, and how it has developed into our present efficient system, including the professional training of teachers in colleges and universities.

It is probable that the inception of the normal school idea was not directly due to foreign influence, yet there is an abundance of evidence that there was such an influence at work at the time of the organization of the normal schools. At the beginning the idea came as a direct result of a combination of circumstances in this country, for with the growth and development of the educational ideal there came an appreciation of the same need of trained teachers as had been the case in Europe a century and a half earlier.

During the fifty years preceding the opening of the first normal school in the United States, the importance and necessity for the professional training of teachers, together with suggestions for accomplishing this, had been made by many prominent men in lectures and papers.

There appeared in *The Massachusetts Magazine* in 1789 an article upon "The Importance of Studying the English Language Grammatically," and in this the author showed the importance of the preparation of teachers. Prof. James L. Kingsley and William Russell in 1823, and Denison Olmsted in 1861, in lectures and addresses reiterated and emphasized the same idea. These were followed by scores of

others. In 1826 Governor DeWitt Clinton of New York and Governor Lincoln of Massachusetts urged upon their legislatures the importance of making provision for the training of teachers.

In 1823 Samuel R. Hall opened a school which offered professional training at Concord, Vt. He remained here until 1830, when he opened another school of the same kind at Andover, and finally a third school in Plymouth in 1837. In 1829 he published a book entitled *Lectures on School Keeping*. This book was extensively read and was the first on the subject of teaching ever written in this country.

John C. Carter has been called the "Father of Normal Schools." In 1824 he published his plan in *The Boston Patriot*. In this he emphasized the three sides of the necessary instruction of a teacher—the academic, the professional, and the practical. He drew the bill creating the State Board of Education in Massachusetts in 1837, and was instrumental in organizing the first state normal school. It is at this point that foreign influences may be seen. The training seminaries of Prussia were more or less closely copied. They were made known in this country by such men as Henry E. Dwight, Charles Brooks, Mr. Woodbridge, and Prof. Calvin Stowe of Ohio, and by Taylor's translation of Cousin's *Report on Public Instruction in Prussia*. The Lancasterian system, which had at this time gained a strong foothold in this country, was also a strong factor in arousing interest in professionally trained teachers. The normal school idea was given a wide publicity through the numerous school journals and the educational societies.

In 1838 Edmund Dwight of Massachusetts gave \$10,000 for the establishment of normal schools on condition that the state should contribute a like sum. This offer being

accepted, the first normal school in the United States was opened at Lexington, in 1839, with the Rev. Cyrus Pierce as principal. The important part taken by Horace Mann in this work has already been shown.

The forerunner of the normal school in New York was the academy. There had been ingrafted upon them departments which were devoted to the professional training of teachers. This plan was pursued until 1844, when the State Normal School at Albany was established.

The normal school at Oswego, N. Y., is of importance because, having grown out of the necessities of the public schools, it was the forerunner of the city training school, and because through its founder, Dr. E. A. Sheldon, the Pestalozzian influences were made permanent in this country. The school was made a state normal in 1861. It has served for the model of many schools founded since that time, and has supplied scores of training teachers everywhere.

The European idea that the history and science and the art of education are subjects of great importance to every teacher led to a realization of the necessity of professional training for teachers of secondary schools. Normal schools had provided for the training of elementary teachers; it remained for the university to care for the secondary teachers. In 1850 Brown University organized a department of pedagogy, but it was discontinued at the end of five years. In 1873 the University of Iowa established the first permanent chair of pedagogy. This was followed, in 1879, by the University of Michigan, and this in turn by Wisconsin and others until at the present time nearly every higher institution of learning recognizes this department as one of its essential features.

How was the necessity for professional training first made apparent?

Give synopsis of articles mentioned above (see Gordy). Give a sketch of John C. Carter. What was Cousin's *Report*? Make a list of the normal schools in the United States (see *Rep. U. S. Com. of Educ.*). Describe the founding of the Oswego Normal School. Write the history of the normal schools of your own state.—GORDY.

The attempt has been made to lead the student of education in his researches to follow the lines along which certain educational doctrines, during the past three hundred years, have developed, and to suggest how education in the United States has been affected by them. It has been pointed out that the history of education is but a phase of the history of civilization, and that in any country it is vastly more than mere effects of foreign influences. Education is indigenous, and nowhere has this been better exemplified than in the United States of America. Each nation has its peculiar ideal, and in proportion as it comes to realize this it assumes its place among the nations of the world. So should it be with the teacher. When each teacher shall have learned from Comenius the lesson of realism, from Rousseau the lesson of individualism, from Pestalozzi the love for humanity; when each one has learned unity from Froebel, science from Herbart, and administration from Horace Mann, then, by means of the American public school, our people shall enjoy a unified and progressive national life.

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SUGGESTIVE QUESTIONS FOR FURTHER RESEARCH AND DISCUSSION

1. To what extent was Comenius original?
2. Make a study of the text-books of Comenius.
3. How is Rousseau's influence felt in present day education?
4. What is the meaning of nature as expressed by the different educators?
5. What were Froebel's religious views?
6. What is the educational value of play?
7. Compare the ideas of moral education of Rousseau and Horace Mann.
8. How did Pestalozzi influence Froebel? Herbart?
9. Show how any practices of the schoolroom of to-day are influenced by the educators studied.
10. State positively the ideas stated negatively by Rousseau.
11. What is the difference between the ideas of correlation and inner connection?
12. Compare Comenius, Rousseau, Pestalozzi, Herbart, Froebel, and Horace Mann as to: a. early life and education, b. educational doctrines, c. relative importance and influence.
13. What is the relation of symbolism to education?
14. Discuss Horace Mann's religious views.
15. Discuss the Lancasterian system of education.
16. Why did the New Harmony movement fail?
17. Prepare a paper on the life and works of Henry Barnard.
18. Discuss the kindergarten in America.
19. Contrast the philosophic views of Herbart and Froebel.
20. What are the present day tendencies in education?
21. What similarity is there between the educational ideas of Jefferson and Rousseau?
22. Formulate a definition of self-activity.
23. Make an analysis of Cousin's *Report*.
24. What was Diesterweg's service to education?
25. Prepare sketches of the following: William Maclure, Joseph Neef, Dr. E. A. Sheldon, John Griscom, Lowell Mason.

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26. Give the history of the United States Bureau of Education.
27. How has the teaching of arithmetic been influenced by Pestalozzianism?
28. To what foreign influences can we trace industrial and manual training?
29. Show the origin and trace the growth of normal schools in the United States.
30. In what way have American universities been affected by foreign influences?
31. Trace the history of the National Education Association.
32. Give the history of federal aid to education.

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